

HENRY PICKWORTH'S VINDICATION

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His former DEFENCE of a certain NARRATIVE, he sometime since presented to the Right Rev. the Lord Bishop of *Litchfield and Coventry*.

Concerning

William Penn and *Richard Claridge's* Acknowledgment to the Author, of their being led into divers gross Errors by some of no small Note among the *Quakers*; with a Detection of one *Joseph Besse's* abusive Reflections.

Together with

A full Proof of the said *William Penn's* being a real *Papist*; whilst he went under the Denomination of a Protestant *Quaker*: In Confutation of his former Apology, in his Defence from the said Charge, in his publick Collection, as reprinted in the Society of *Grub-street's* publick Journal of *October 20th* and *27th* last past: With a particular Refutation of the *Quaker's* insolent Reply to the most judicious Petition of the *Justices, &c.* of *Norfolk*, likewise of *Bury in Suffolk*, to the Parliament.

Which, with

Some Notice taken of their long threatned Martyrology, now printing in three Volumes, and upwards of 7000 Sets subscribed for, as one of their Brotherhood hath inform'd me: All which are conscientiously tender'd to the Christian Reader, as a necessary Caution against the Delusions of the said People.

Fear them not therefore, for there is nothing covered that shall not be reveal'd, nor hid that shall not be made known. Mat. x. 26.

For such are false Apostles, deceitful Workers, Transforming themselves into the Apostles of Christ. And no marvel; for Satan himself, is transformed into an Angel of Light.

Therefore it is no great Thing, if his Ministers be also transformed as the Ministers of Righteousness; whose End shall be according to their Works.
2 Cor. xi. ver. 13, 14, 15.

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And he spake this Parable unto certain which trusted in themselves, that they were Righteous, and despised others.

Two Men went up into the Temple to pray, the one a Pharisee, and the other a Publican.

And the Pharisee stood up and pray'd thus with himself; God I thank thee, that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican.

I fast twice a Week,
I give Tithes of all that
I possess.

And the Publican standing afar off, would not lift up so much as his Eyes unto Heaven, but smote upon his Breast, saying, God be merciful to me a Sinner.

I tell you this Man went down to his House justified, rather than the other.

For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted, *Luke xviii. 9, 10, 11, 12, 13, 14.*

But evil Men and Seducers shall wax worse and worse, deceiving and being deceived, *2 Tim. iii. 13.*

And I heard another Voice from Heaven, saying, Come out of her my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues, *Rev. xviii. 4.*

Which is more than our self-righteous *Quakers* do, whose pharisaical Brotherhood would be thought to exceed all others in Righteousness. Tho' our blessed Saviour not only adjoins the Payment of Tithes with those eternal Gospel Duties of Judgment, and the Love of God, as what ought to be done, and the other not left undone, *Luke xi. 41, 42.* But his holy Apostle *Paul* also recommends the same Practice for his Gospel Ministers Supportment, by the President of *Abraham* to *Melchisedec*, *Heb. vii. 2, 6, 7, 8, 9, 13, 14.* In pursuance whereof, as the ancient Christians duly paid the same also, according to Imperial Injunctions, &c. as *Mr. Lestly*, together with the Author of the Friendly Conference against *Elwood*, amongst many other Christian Authors, has fully proved: So would our *Quakers* also, was it not for their implicit Subjection to their *Fox's* lawless Laws and Orders against them, instead of their Obedience to Scripture Rules, or our Superiors judicial Injunctions, since as their Metropolitan *George Whitehead's* Offer, page 50, of his Case of Oaths, to pay them to the State. if they would take them from the Priests, shows they don't account them Evil in themselves, so as they neither have, or can show where they are forbidden in Holy Writ: It can be nothing but causeless Enmity against our Gospel Ministers that was the Ground of their said Apostle *Fox's* Prohibition.



Friendly Reader,



HEREAS in a true Sense of our depraved People call'd *Quakers*, most destructive Corruptions in Doctrine, Discipline and Practice, I have been above 20 Years conscientiously concerned in Controversy against them, as thou mayst find by my printed Treatise of *Anno 1715*, Entituled, *A Charge of 20 Particulars most justly exhibited, and offered to be proved upon their most noted Leaders in their Church Capacity, before our Superiors in Church or State, whenever they please to require it*; which said Particulars, specified in the Margin,* as they have hitherto lain quietly under, in a Sense of their Guiltiness, without the Publication of one single Line in their Defence (as I expect they will as many more under my late more particular Account of their heretical Absurdities, printed *Anno 1735*; together with my true and faithful Relation of 500 of their false Prophecies, &c. publish'd *Anno 1736*, as a further Warning against them and their *Foxonian Delusions*) I had not the least Expectation that they would have so signalized themselves, as they have lately done against me, in behalf of a Couple of their ministring Friends, in Matters of a Nature far inferior: But so it

* Error, Heresy, Uncharity, Falshood, Evasion, Inconsistency, Innovation, Imposition, Infidelity, Hypocrisy, Pride, Raillery, Apostacy, Perjury, Idolatry, Villainy, Blasphemy, Abomination, Confusion, and worse than Turkish Tyranny,

hath fallen out notwithstanding, upon the following Occasion :

Where in a certain Narrative of mine to the Right Rev. the Lord Bishop of *Litchfield and Coventry* (annex'd to his *Lordship's* Vindication from their Charge of his having misrepresented them) I occasionally mentioned *William Penn* and *Richard Claridge's* Acknowledgment to me of divers gross Errors they had found themselves involved, by taking the same upon Trust for Gospel Truths, divinely revealed to some of no small Note amongst the said People ; the which, upon better Information, they had discovered to be otherwise, in a true Sense whereof, as the first of them solemnly promised me, That he would travel through the Nation, to set Friends to Rights in them, as soon as he got Liberty from his then Confinement within the Rules of the *Fleet* : So the other in like manner also assured me, That he would never more put Pen to Paper, as he had done heretofore, in way of Defence of them ; wherein, as he faithfully kept his Word all the Time of his Life after, as I really believe he would had he lived to the Age of *Mehusaleem*, I had no Cause to question but that the other would have performed his Promise also, had not his ensuing Delirium unexpectedly prevented : Which said Relation of mine, one *Joseph Besse*, a late busy Advocate of theirs, not giving the least Credit to, did, in a former Appendix of his (annex'd to his Answer to the Reverend Vicar of *Great Paxton's* Preservative against Quakerism) make some abusive Remarks thereon, the which I soon after refuting in Print, he, in another Appendix to his pretended Confutation of the Bishop's Vindicator's Charge of Deism upon their afore said Friend *William Penn*, undertakes to fix my Falshoods, as he calls them, upon my own Head, by my own Defence of them ; in order whereto he tells his Readers as follows :

' That in my Tale about *W. P.* there is a direct Self-Contradiction, a Thing Truth cannot be guilty of, ' 'tis this : In the Account published by the Vindicator, ' after having told us, that *W. P.* acknowledged to him ' many great Errors, which he declared, if the Lord ' gave him Life, Strength and Liberty, he would travel ' through the Nation to set Friends to Rights in ; and ' then

' then speaking of his neglecting so to do, says, The
 ' same was one great Reason, I am perswaded, why
 ' God Almighty suffered him to be possessed with that
 ' Spirit of Lunacy, which utterly unqualified him for
 ' that Christian Service all the Time of his Life after :
 ' But, in his Letter to the *Quakers*, 1730, treating of
 ' the said pretended Promise of *W. P's*, he says, I am
 ' fully satisfied he would have perform'd his Word in
 ' this, had not his ensuing Lunacy unhappily prevented ;
 ' whose excuseable Omission of his designed Duty here-
 ' in, I could wish some others of their Preachers would
 ' make up, by their faithful Performance of—From
 ' whence he thus noteth,

' That in the said Letter of 1730, I assign'd *W. P's*
 ' Lunacy, as I call'd it, as a just Exeuse for not perform-
 ' ing his design'd Duty ; whereas, in my Account pub-
 ' lished by the Vindicator, I represent the said pretended
 ' Lunacy as a just Judgment of God upon him for neg-
 ' lecting his Duty.'—All which, I say, is so far from
 being such a Self-Contradiction, as he declares himself
 oblig'd to the Vindicator in, giving me Occasion for, as
 that he well knows I, in my former Defence, proved the
 same a necessary Variation, Circumstances consider'd,
 and no Contradiction at all, as will appear by what I
 therein alledged, as cited by himself, in Effect as
 follows :

That tho' with relation to the said *W. P's* seeming
 Sincerity, in his Promise to travel through the Nation
 for the End above-mention'd, I very warrantably might,
 as I did in my first Letter, esteem his Omission of Per-
 formance thereof as excuseable, on account of the Lu-
 natick Disorder that soon after besel him (of the Nature
 of *Nebuchadnezzar* of old, as foretold him in a certain
 prophetick Warning, in part recited p. 160, of my
 printed Charge afore-mention'd, I, in Writing, previ-
 ously presented him a Copy of) yet, as the said Lunacy
 itself was occasioned by his dishonourable Subjection to
Geo. Whitehead and *Henry Goldney's* ungodly Disswasions
 from his design'd Performance of his said Promise, as
 I had discovered by some Discourse I had with some
 particular Friends of mine at Mr. *Joseph Tavey's*, before
 I wrote my last to the Bishop, as I therein testified (tho'
 like

like a right *Quaker* Defender, by this *Besse* overlook'd) I might, as I did in my last, as warrantably represent the same notwithstanding therein, as a just Judgment of God upon him on that Occasion, without being guilty of such a Contradiction to my former, as he most falsely accuses me, for want of better Arguments to refute my Assertion concerning the Christian Acknowledgment of their above-mention'd Friends: All which he is so far from granting to be my sufficient Defence from his said Assertion, as that he will have the Whole to be only a Contrivance of mine, to avoid the Effects on't, under Pretence of the Unlikeliness I should find out what I alledge for that End, between my two Letters, by the Discourse I mention, the Truth whereof, how unlikely soever it may appear to him, I do not only know, and in Substance can prove, by Evidence in some measure, but hereby further offers to confirm the same upon Oath, whenever properly call'd to it, the contrary whereof, notwithstanding he undertakes to evince by a Citation of the above-mention'd Words, I blam'd him for his Omission of: In order whereto, he first perverts my Assertion; that I had good Reason from some previous Discourse I had with *William Penn* himself, that I did from thence so conclude, as I did not till confirm'd afterward by those Friends I mentioned; and as soon as he hath done, as contradictorily as abusively transposes the same from the Time of his Enlargement I spoke of, to that of the Date of my Narrative, nigh 20 Years after: And then, like a blind Leader of the Blind, cries out, I can't see how to reconcile this, unless he will say, He discours'd with *William Penn* a dozen Years after he was dead and buried: But as all, that are not so blind as he is, may see how to reconcile the same easily enough, by my explanatory Words above-mention'd, without my being oblig'd to subject to his improbable Inference from their Misapplication: So that he mayn't think to avoid those my just Reflections upon him for his said abusive Pervertion, by pretending, That as my alledged Discourse after his Enlargement, I spoke of, depends (like my former) upon my own bare Word, without the least Shew of Proof thereof, instead of discharging me from his abovelaid Inference from the Date of my Narrative, he

shall

shall account the same no better than another of my devis'd Fallacies, to screen myself from his Application thereof, to the Time he hath prefix'd it, until I evince the contrary by their Reference to such Evidence, in Print, as they have not detected: In order whereto,

That nothing may be wanting, on my Part, towards the Opening of the present bemuted Eyes of his, I here refer him to p. 371, of my yet undetected Charge of *Anno 1715*, wherein, as he may find a Part of our said Discourse in print (with a Reference to more of it soon after *W. Penn's* Enlargement I spoke of) In Proof that my Pretence thereto is no Fallacy of my devising, but a real Truth, he is not able to confute by those his cavilling Allegations, in order to obviate the Truth of my Assertion, of the said *W. P's* Acknowledgment of those their Errors I spoke of: in pursuance whereof, As a *Frenchman* is said not to be able to speak at all, if you stop the usual Motion of his Hands, when he is speaking, so do but debar our *Quaker* Defenders from such quibbling Impertinencies, and abusive Pervertions, as this my Opponent *Besse* makes Use of against me, and you will, in like manner, find they won't be able to Answer at all. As insensible whereof, notwithstanding, he still persists in his Cavillings about the Variation of the Certificate my Friend *Rockfort* sent me, from what I affirm'd he told me by Word of Mouth, concerning their highly honour'd Preacher and Defender *W. Penn's* mad End at the *Bath*, in order to fix my Relation thereof as a false Report rais'd by me, to asperse such a worthy Man, and truly orthodox Christian as he, in his Preface, represents him; which scandalous Reflection, to obviate more effectually, my said Informant hath since found himself obliged to give me another more full One, to this my Opponent's no small Confusion, as follows, verbatim:

August 5, 1735.

" This is to certify, That I did, sometime since, expressly
 " declare to Henry Pickworth, and others, that
 " William Penn died mad at the Bath, I having been
 " so informed. Witness my Hand,

PETER ROCKFORT.

Now,

Now, lest my cavilling Opponent should in like manner cavil at this, as he did at his former, on account of his conclusive Addition [of his being so informed] the which, tho' no more than his former of the same Nature, I here again affirm was in his verbal Declaration I spoke of; so that he may see, others besides myself knows as much also (how unwilling some of them have been to own it) I here present him with another more full one, by one then and there present, to the final Detection of his evil Use of their deficient ones, as follows:

August 6, 1735.

" This is to certify all whom it may concern, That about
 " two Years since I was with Mr. Rochfort, at the
 " House of Mr. Rigby, in Company of Henry Pick-
 " worth, and several others; and heard the said Mr.
 " Rochfort tell Henry Pickworth, with the rest of
 " the Company then and there assembled, that he was
 " at the Bath when William Penn died there raging
 " mad. Witness my Hand,

DANIEL DOWERS.

From whence, whether Peter Rochfort's said Report was strictly true, or not, in all its Circumstances, as I, with him, have since some Cause to question, on account of William Penn's sensible Assertion, in his Intervals, (I have been told of) That he had Reason to fear God Almighty was very angry with him yet, as I related not his said mad End at the Place he spoke of, as a Matter of my own Knowledge, but only as the Report of another, not I, but my Informant is accountable for its Error, if it be one, directly contrary to this my Opponent, and his alledg'd Certifier's abusive Inferences to asperse me: Notwithstanding all which (together with my recited Certificates in my former Defence from this their known Injustice therein) my said Antagonist being still resolved to expose me as culpable, if possible: Attempts to obviate those Incoherences I alledged against his Subscribers Certificates, in Proof of their Falshood, as follows, saying,

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The trifling Objection he makes to the Credit of my Certifiers is scarce worth Notice, 'tis this ; That they are manifestly divided in their Opinions concerning the Nature of their Friend *W. Penn's* Affliction, they telling us one while, it was a kind of Apoplectick Fit ; then an Indisposition ; soon after a Palsy ; then an Illness ; next a palfical Disorder ; directly contrary to all which, they at last will have it none of these, but somewhat occasion'd by an Apoplectick Fit or Fits, preceding his Palsy : In all which, how contradictory soever they may appear to me, in Evidence of the small Heed there is to be given to their Testimonies, since my Opponent declares he can't see therein the least Inconsistency, we must leave the Whole to the Opinion of our Readers, who perhaps in this Case may see better than either he or I do : In the Interim,

As his said Disorder was such, as that he neither knew those that came to see him, nor could call any of them by their Names, how well soever he knew them, if his said Subscribers themselves may be credited ; so the same, consider'd with Dr. *Littleton's* Assertion, That a Lunacy is a Phrenzy arising from a Fever, in which they assure us, his finally terminated : I know no Reason my Opponent, or his *Quaker* Friends either, hath to be so very angry with me, as they have shown themselves, for my representing their said Friend's Disorder, sometimes under that Character, on Account of my Informant's Report thereof as such, since I was not altogether without Hopes notwithstanding, that he was not wholly so raging Mad as he had been represented, for the Reason aforesaid : So I, at other times, mentioned his Affliction under the more favourable Denomination of a Delirium, as he and they may find, page 222 of my Narrative to the Bp. for their more full satisfaction ; which yet some of his bigotted Admirers are so far from being content withall, as that they will have the same to be only a Sort of childish Innocency he was possessed with, in the Observation whereof, as *Tacey Soul*, their Printer, told me, how greatly her Soul was comforted in the beholding of his Childishness, at a Visit she made him : The same brings to Mind another such childish Instance of one *Pancake's*, a certain nimble-tongued Attorney

ney at *Lincoln*, who having too often used the said Instrument in Defence of ill Causes in Law Matters, as this their exalted *W. P.* did his in those of Religion, was by some Countrymen near *Sleaford*, sent for to assist them at the Sessions, in their projected Removal of certain poor Families out of their Townships, to others, that had no real Right to them: All which he, by his boisterous Noises, influencing the Justices to grant them according to their Desire, and his sinister Interest, as *Austin Coldren*, his Antagonist, afterward told him: He, instead of manifesting the least Remorse for his great Abuse therein, most impudently answered, That as he knew as well as he did, that he had got them settled on those that had no Right to them, so if he would let him have his losing Causes, and take those he had got from him, and try them over again at the next Sessions, he should find he would fetch them all back again; for whose presumptuous Ungodliness, tho' the Wrong'd could not Right themselves, yet the Almighty, not long after, reveng'd their Cause in some Respect, by silencing him in suddenly striking him, as he walk'd the Street, with his Brother *Penn's* childish Delirium, as I sorrowfully found by Experience, when I occasionally made him a Visit at his own House a while after, about a small Concern I had under his Management; where, instead of being able to give me ought like an Answer to what I came about, he spent almost all his Time in his childish play with a Cackle; at the beholding whereof, tho' I was more than ordinary concerned for another Reason I could mention, did I not think my quondam Friends would make all ill Use on't; their aforesaid Printer *T. S.* might possibly have, in like manner (with that she made with their Friend *W. P.*) receiv'd no small Comfort by her beholding of those his childish Fooleries, had she happily been there, in my Place, to have observed them. But not to dwell longer on their *Quaker* Consolations of this Nature, they will take from a Broom-staff, rather than be thought to be wholly without them.

As this my cavilling Opponent *Besse*, with his romantic Certificates about this their idolatrously exalted *W. P's* palsical Illness, Apoplectick Fit, palsical Disorder, and

and childish Innocency, &c. hath done nothing towards the disproof of my Assertion, concerning his aforesaid Acknowledgment of those their Errors I mentioned in my Narrative to the Bp. that much more concerned him. He next proceeds to the Case of their other learned Friend, and famous Advocate, *Richard Claridge*, whom he, in his 164th Page, tells the World, I represented, as being convinc'd of their Errors also, by a Book of mine; which, tho' a great Untruth, is not the first of his, nor, I fear, will be the last I shall find him in, since tho' R. C. own'd himself agreeably diverted by my Comparison of their Apostle *Fox's* presumptuous Assumptions, with those of the Romish Popes; yet he well knows I attributed not his Convincement of their Errors I mentioned thereunto, but to those of Mr. *Lestly's* and *Geo. Keith's*, then on the Table before him, as I heretofore told him, to his express Contradiction; notwithstanding,

As I mentioned mine also upon the abovesaid Occasion, he (for want of other Proofs to detect my Assertion of the said R. C's Acknowledgment of their Errors I spoke of) bestows no small Pains in confuting what I was not guilty of, by a fruitless Repetition of his former recited Diurnal of the said R. C. against both me and my Book, I had refuted in my Defence against his former Appendix; the which I needed not to have done, the same being invalidated by its being dated nigh four Years before the last Year of his Life, as I shew'd him at his own Dwelling-House; for which Cause it could not affect the Acknowledgment he made of those Errors I spoke of, near four Years after it was wrote, as I told him, inasmuch as he had Time enough to repent of its Contents (as he gave me good Cause to conclude he did) by his Acknowledgment above-mention'd. To all which he thus returns.

‘ In this Answer he attempts to impose upon his
‘ Reader, by a most egregious Deception. He charges
‘ me with omitting the Date of R. C’s Manuscript, be-
‘ cause it was before the Time of the Visit he made him ;
‘ whereas he had not, in his Narrative, assigned any
‘ Time when that Visit was made, except in these ge-
‘ neral Words, Several Months before his Bodily Diffi-
‘ culty :
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' lution : As I perceived he knew not the Date of his
 ' Visit, I did not then think it my Place to assist him,
 ' by giving him that of the Manuscript. The Manu-
 ' script pinches him sorely ; for the Contents of it he
 ' was not able to Gain say ; and therefore his only Reme-
 ' dy was to make his Visit differ from this in Point of
 ' Time : This he could not do without Danger of being
 ' catch'd, because he neither knew the Time of the one
 ' or the other : Thus was he reduced to the Necessity of
 ' coming to my House, and asking a Sight of the Ma-
 ' nuscript, which I readily and frankly granted him : I
 ' also inform'd him of the Date of it, and, at his De-
 ' sire, of the Time of *R. C's* Death. Having learn'd
 ' these, he computed their Distance at four Years, and
 ' then presently fix'd the Time of his Visit to be just so
 ' many Months ; for having, as he thought, gain'd his
 ' Point, he forgot to change the Number ; the Sameness
 ' of which still remains as a Mark of his Fixion ; for
 ' 'tis the peculiar Unhappiness of this kind of People,
 ' that they can seldom foresee all the Tracks of Error
 ' which tend to discover them.'

The above-cited long Paragraph in his Defence from
 my above-mention'd Objection, I should not have thought
 worth my Notice, thus at large to trouble my Reader
 with, had it not been to convince him of the Truth of
 their old Friend *Robert Rich's* Assertion That they care
 not whom they stigmatize, nor what Lies they tell, so
 they may but advance their own Sect, and debase all
 others, since who would have imagined that one who
 pretends he so readily and frankly granted me this, that,
 and the other Thing, that any way tended to my Ad-
 vantage against him, should at the same Time be form-
 ing such a long Paragraph against me, as is compos'd on
 almost as many Lies as Lines. Since First,

Tho' I did not precisely remember the particular Day
 when I made *R. C.* my last Visit he spoke of, yet was I
 so sensible of the Time thereof, as to know it was with-
 in the last Year of his Life, and therefore fix'd it there-
 unto by the Term of several Months before his Bodily
 Dissolution in my Narrative he refers to, by his own
 Confession, to his own Contradiction, as well as Disco-
 very of his great Deceit in lying in wait to entrap me in

in an Inconsistency, by my Alteration of my said prefixed Time of several Months in my Narrative, to several Years in my future Defence on't, to avoid the Contents of an inclusively disown'd Diurnal, that (if ever wrote by *R. Claridge*) I well knew did not affect me, yet,

Secondly, He has no more Sense notwithstanding, than to magnify his politick Omission of the Date of his said useless Manuscript, as a Matter that greatly affected me, as appears by his additional Pretence, That this his antiquated Manuscript pinched me sorely, since the Contents thereof I was not able to gainsay; my only Remedy was to make my Visit differ from that in Point of Time, which I could not do without Danger of my being catch'd, because I neither knew the one or the other.—In all which, whether there be more of Folly or Knavery, I won't undertake to determine, well knowing there is a large Composition of both.

Thirdly, That his said Manuscript pinch'd me for want of my being able to gainsay the Contents of it; he not only well knows to be a most gross Falshood in Fact, but the Reader may also find the same fully proved upon him, if he pleases to take Time to examine my former Defence to his Shame and Confusion, if he ben't hardened beyond all Sense of Shame, since I not only expressly therein gainsaid its Assertion; that I was moved with Rage or Malice against the Light spoken of in *John* i. 9. but sufficiently proved the same also by Instances referred to in my yet undetected Books, in behalf of the right Use of its legal Instructions, to his express Contumacious.—In like manner,

Fourthly, His additional Pretence that I were, for his assigned Reasons, reduced to a Necessity of coming to his House, and asking a Sight of his Manuscript, is no truer than I have Ground to conclude his Assertion is, That he readily and frankly granted it, since as I have Cause to believe by the Falshoods I shew him therein (of which he appeared not insensible) he would not have allow'd me a Sight on't at all, had he not by his Promise, in print, previously engaged himself to shew it to any that desired a Sight of it.

Fifthly,

Fifthly, As I could not be under a Necessity of coming to his House for that End, to avoid the Danger of my being catch'd, for want of knowing the precise Day when I made R. C. the Visit he spoke of, or that of the Date of his Manuscript either, as he most falsely asserteth, since as my alledged Term of several Months before his bodily Dissolution, I had prefixed in my Narrative to the Bp. sufficiently shews, I knew the Time thereof to be with'in the last Year of his Life, and therefore was in no Danger of being catch'd by the Date of his Manuscript, for want of knowing what I knew well enough without it; so the said R. C.'s faithful Performance of the Promise he then made me, never more to put Pen to Paper in behalf of those their Errors we discoursed of (wherein those in his said Manuscript were also included) together with his Omission to give his *Quaker* Friends Order to reprint his former Works in their Favour, after his Expiration, according to their Preachers Practice in such Cases, sufficiently convinced me, That if the said Manuscript was ever wrote by him, it was writ several Years before my last Visit, formerly made him: Upon his first Perusal of the Title Page of my Book, together with a particular Passage, Page 128, of the same concerning himself, I then shew'd him, that not a little disturbed him, in a true Sense whereof, as I had no occasion to alter my afore prefixed Date of several Months in my Narrative, to several Years in my future Defence on't, to bring my said Visit and myself also within the Reach of an inclusively disown'd Manuscript, that did not affect me, to oblige him; unless I had a Mind to shew myself as silly as the Squirrel is said to be, in timeously leaping off the Tree she is on, into the Serpent's Mouth she sees gaping below to devour her; as by his following Words it seems he not a little expected, in Order whereto he tells us,

Sixthly, That upon my having thus learn'd the Date of his Manuscript, which I computing to be four Years before R. C.'s Death, I thereupon presently fixed the Time of my last Visit to be just so many Months before he died;—Which is just such another Untruth as his former, since I did not thereupon, or ever after, fix my

my said Visit to be *just* so many Months, but about so many before his Decease, to make my Defence quadrate with that of several Months afore fixed in my Narrative, as the Reader may find by my Defence itself, to the further Detection of my said Opponent's scurrilous Aspersion; in Consideration whereof, as it can be no Wonder that one who hath hitherto entertained us with so many Untruths in his aforecited Paragraph, should also finally conclude the same with another of his blundering Romances, in telling his Reader, ' That I forgot to change ' the Number; the Sameness whereof still remains as a ' Proof of my Fiction—

Lastly, As I had not the least Need to change the Number in my Defence, from what it was in my Narrative he speaks of, for the End he mentions, or any other whatever, as afore notified, so I could not be said to forget what I had no Cause to remember, as he, like himself, most fallly suggesteth, since as that of about four Months in my Defence he cavils at, is so far from proving me guilty of the Fiction he charges me with, by its Inconsistency with that of several Months in my Narrative, as that it is therewith consonant and agreeable, as any but such a Caviller as he is, I doubt not, will readily grant me; the Sameness whereof still remaining in both being so far from bringing me under the reflectious Terms of his antiquated Manuscript, as he absurdly suggesteth, as that I insist thereon as my effectual Security from his abusive Extent thereof to asperse me, as he might easily have foreseen I shou'd, had he not been himself one of those Kind of People he speaks of, whose peculiar Unhappiness it is, That they can seldom foresee all the Tracts of their own Errors, that tends to discover their cavilling Impertinencies, the which, how destructive soever to others, are necessary Qualifications for a *Quaker* Defender. In pursuance whereof,

As this my Opponent hath shewn himself a notable Proficient, in his cavilling Answer to the Reverend Vicar of *Great Paxton*, together with his several deceitful Replies to the Bp. of *L.* and *C's* Vindicator, as well as in this, and his former Appendix against me; so as it hath been his Teachers Practice to forge other Men's Names to their own devised Certificates in their Favour—Alter the

Contents of their Preachers Letters contrary to the Authors Words and Intentions, as well as direct others, in print, to themselves, under the Denomination of a Minister in the Country, to a Minister in the City, &c. in behalf of their *Foxonian* Absurdities, amongst other such holy Cheats, to gull weak Christians into their *Foxonian* Delusions, to the imminent Danger of their eternal Destruction. I knew not but that, instead of this my Opponent's catching of me in an Inconsistency by my Alteration of the Time of my last Visit, from the several Months before *R. C's* Decease in my Narrative, to that of several Years in his Manuscript he so boasts of, he might possibly have caught himself, by Post-Dating the same within four Days of his Death, instead of the four Years therein mentioned, for the more effectual Accomplishment of his Design against me, according to his Tutor's Precedents: The which, instead of the Reason he mentions, was the only one why I came to his House for a Sight on't.

In which *Quaker* Arts of Deceit, if any of the Brotherhood want to be effectually accomplished for their Defender against their Opponent's just Charges, they need but frequent his Academy, in the *Paved-Alley*, *St. Jones's*, and be by him, I doubt not, therein perfected to their full Satisfaction.

Thus having done with his magnified Manuscript, he hath in his last Appendix again most vainly repeated, we come next to Page 168, where, after a Reference to a former Certificate of his own devising, I doubt not [that after the Death of *R. Claridge*, his Widow did acquaint them, that the Persons entrusted by his Will, was directed to publish all, or any of his Manuscripts, &c.] wisely sign'd by himself, and one *Thomas Rhodes*, a Partner of his, whom he notes I call'd *Joseph Rhodes*, to shew his Dexterity at picking of Straws.

He, in order to obviate more effectually my Relation of the said *R. C's* Acknowledgment of their Errors I spoke of, falls on to magnify his great Worthiness, unspotted Life, sound and edifying Testimony, with his great Care of their Church, that it might be kept clear from Spots and Pollutions, [with which, notwithstanding, in my Letter to their Yearly Meeting, *Anno 1730*, have

have proved it sadly infected] all which high Encomium if rightly bestow'd on him, only serve to shew him the more likely to renounce those their Errors I notified, that leads to those Evils of which he so forewarn'd them; as his said Acknowledgment to me shews he did, as soon as he obtain'd a true Sense of them: In a seeming Forefight whereof, one *Clutton*, another of their Infallibles, in *Highbolbourn*, not only rejects his ministerial Gifts as Satan's Transformations, but disowns the said Author as a false Brother also in their Delivery, under Pretence, that as he had been a Priest, they would finally find he would prove a Priest, to this his Friend *Besse's* express Contradiction, as shall by and by be more fully proved: In the mean while we proceed to Page 170, of his said Appendix, where taking Occasion to treat of their Preachers Orders, about the Re-printing their afore-printed Works after their decease, he repeats his former Charge against me upon that Head, as follows, saying,

'The next Thing which I said he could never prove was his bold Assertion, that *R. Claridge* was far from giving the least Order to re-print his Works in one Volume, as the Manner of their Preachers hath been heretofore: To this he replies, That I most idly innuate him under an Obligation to prove his own Negative; as if he were not under as great an Obligation to prove it, as he were to assert it.'

In Answer whereto, I must still tell him, that I think not until he hath denied what I asserted concerning *R. C.* The which he is hitherto so far from, as that he not only denies it was ever their Teachers Practice to give forth such Orders, for the re-printing of their afore-printed Books after their Decease, but also blames me for asserting *R. C.* gave them none to re-print his, to his own Confutation; the which it is no Wonder to find him guilty of in this Case, if we consider what their afore-said Friend *W. Penn*, in his Preface to the Works of *John Whitehead*, declares, That it hath been the Practice of God's People, in all Ages, to transmit to succeeding Times, a faithful Record of their living Labours; as those Friends of our *Lincoln Quarterly Meeting*, I mentioned,

tioned, ordered those of the abovesaid *J. W.* to be done for that End, in my Audience, in pursuance of a previous One he had given us at a former One, where I was also present, in telling us he had carefully kept them corded-up together, for that Purpose; as I doubt not but such of them as may be still living, remembers as well as I do, if they have the like Honesty to own it: In pursuance of which personal Precedent, as I also plainly proved in my former Defence of my said Assertion, by the express Order of their Great Apostle, and first Founder of their *Quaker* Profession, *George Fox* himself (as published in his Last Will and Testament, carefully preserved in *Doctors Commons*, under his own Hand-writing, and authentically witnessed by *George Whitehead*, *William Ingram*, and *Sarah Mead*, upon their new devis'd *Quaker* Oath) That he the said *George Fox* therein gave his express Order for the re-printing of his also, according to *W. P.*'s recommended Precedents, and *Ellis Hook*'s Testimony concerning *Ed. Burroughs*, as done in like Manner, by his own Direction, notwithstanding all which several Testimonies, with others I could mention, of which my Opponent is not unacquainted, he, in Page 170, assumes the Confidence to tell me, That as those of our Quarterly Meeting, concerning the Re-printing of the Works of *John Whitehead*, comes short of proving my aforesaid Assertion; so that of *George Fox* is also Foreign to my Purpose, under Pretence that it directs not the re-printing of his afore-printed Works, but the collecting of such Manuscripts of his as had not afore been printed; whereas, if he dare trust his own Eyes in the Perusal of his Order itself, as above, he may find, That the said *George Fox* not only gave express Order therein for the reprinting of his Epistles, and written Bookers, that were at *Swarthmor*, (as he most nonsensically call'd them) but his other Bookers and Epistles that were at *Benjamin Antrubses* Chamber, as he call'd him, with those inserted in the Journal of his Life also, divers of which I had by me in print, long before he sign'd this his famous Order for their re-printing after his Decease, that they might be kept together as a fine History of the Beging and Spreading the Trough, as this lotty Pretender

Pretender to *Hebrew, Greek, Latin, Syriac, Arabick, &c.* call'd his said Schismatical Impertinencies, &c. we his bigotted Adherents have been so long fed with for Gospel Verities, immediately taught him by Divine Revelation; in further Proof of which said Order of this our proud Metropolitan, to whom all Languages were no more than Dust, he being before they were, if you will but believe him.

His Son-in-Law *William Mead* being enquired of, at their Yearly Meeting, *Anno 1691*, next after his Decease, (where I was present) whether it was design'd by him to include his Controversial as well as his Doctrinal Books and Epistles, return'd them this Answer, That as his said Controversial Books had had their Service in their Time and Season, he was content they should be omitted, and his Doctrinal Works and Epistles only re-printed, as they were, in two large Volumes (with their Compiler's Amendments of his Infallibility, in such Particulars as they found it defective) I have by me, to produce on Occasion; which said relation of mine concerning his above-mentioned Order for the re-printing of his afore-printed Works, should yet come short of satisfying this my Infidel Opponent of the Truth of my Assertion, of its being their Teachers Practice to give forth such in their Life-time: I recommend him to the conjoint Testimony of their said Yearly Assembly, as published in their then General Epistle for the general Service of our several Quarterly, Monthly, and Weekly Meetings in *England*, and elsewhere; that *George Whitehead, John Whitehead*, with Ten others of their chief Saints, then and there assembled, were the Persons appointed by dear *George Fox* (as they call'd this Impostor) to consider of a Method for the re-printing of his accordingly, to see if his said Patrons may convince him of the Truth of my abovesaid Assertion, which he knew well enough without them, had he not wanted the Honesty to own it.

Thus having done with his frivolous Quibblings about the re-printing of their afore-printed Works, in like manner impertinently alledg'd by him, in order to obviate the Truth of my former Affirmation of their

above-mention'd Friend's Acknowledgment of their *Quaker* Errors to me, at the Times I referr'd to—
 We next come to the Case of his Friend *Clutton's* Certificate against my relation of the Report I had heard, of his pulling their Friend *Claridge* by the Sleeve, at the Burial of one of their Brotherhood, in order to stop him in his Preaching; which he, for want of Ability to confute what I alledged against the Contents thereof in my former Defence, my Opponent cavils at, he (like other common Criminals) contents himself with a bare Repetition of his former confuted Certificate over again, in *Besse's* last Appendix, as all he has or can say in his Discharge from the Report thereof, I occasionally mentioned; in the Consideration of his Impertinence wherein, as I need say no more than I have already said in my former Defence in Proof of the Truth on't, I shall content myself with recommending him, and his Partakers, to the Account *Elizabeth Honor*, a certain Preachress of theirs, was pleased to give me, at her Dwelling-House in *Bartlet's Court*, the 22d of *August*, Anno 1735, of what she remember'd concerning his Behaviour towards the said *R. Claridge*, at the Burial above-mention'd, as follows:

That she being then and there present, amongst many others, when *Joseph Clutton* shew'd his Dissatisfaction to *R. C's* preaching, under Pretence, That as he had been a Priest, he, by his Doctrine, seem'd to him still to be a Priest, for which Cause he greatly fear'd he would finally prove himself to be a Priest, instead of a true Minister of the Truth, as taught by their People call'd *Quakers*; in a Sense of whose Insolence therein, *R. C.* took Occasion to call him to Account at the Conclusion of their then Assembly; where, tho' she could not positively say she saw him pull the said *R. C.* by the Sleeve, in order to stop him in his Preaching, as was reported, yet this she well remember'd, That about the Time of the said Burial, she saw a Letter of *Clutton's* Hand-writing, delivered by himself to *R. C.* in further Testimony against his preaching at their Workhouse, or elsewhere amongst them, under Pretence of his want of the Power others of their ministring Brethren were endow'd withal, for
 whose

whose continued Presumption, in his Affronts of this Nature, as the said R. C. was finally oblig'd to convene him to their Meetings of Discipline, in order to his own Defence, or *Clutton's* Condemnation, whom they not only generally censur'd, but some of their Members also particularly told him, That had not his Brains been turned by his reading *Jacob Beaman's* Books, instead of their *Quaker* Friends, they could not have perswaded themselves he would thus have oppos'd such an eminent ministring Friend, as he had done R. C. to his no small Trouble, and his own great Dishonour: In a true Sense whereof, as he himself told me, when I inform'd him, at his own Dwelling-House, of the Reports I had heard of his abovesaid Behaviour in pulling him by the Sleeve, for the End above-mentioned, that he heartily wish'd he had not acted as he did therein, since the Friends appear'd so dissatisfied, as I reminded him in my former; in pursuance of whose crack-brain'd Work, as I have some Cause to think those of his Advocate *Besse's* are crack'd also, or he would never have shewn himself so idle as he hath done, in telling his Reader, in way of Excuse, of his Refusal to go along with me, to hear me testify to the said *Clutton's* Face what I had alledged in Proof of his Guiltiness (according to his own Demand of me) that he knew afore-hand all I could say would prove but Evasion, tho' nothing could look more unlike one: Notwithstanding,

As one wholly insensible of his own great Deceit herein, as well as of his continued Impertinence in thus Quarrelling with one thing, in disproof of another, to which it hath no Relation; he instead of shewing the least Sign of Repentance of his cavilling Disposure, for want of Ability to refute my Assertion of their abovesaid Friend's Acknowledgment of their Errors I mentioned, next proceeds to defend his said Practice by inverting his own Crimes upon me, in asserting as follows:

' In his 23d Page, he cavils at my saying, That I had
' plainly detected the Falshood of the most material
' Facts in his Narrative, which is very true; for those
' Facts which had come under the Knowledge and Ob-
' servation of other People, were certainly more mate-
' rial

‘ rial, in order to a Discovery of his Falshood, than
 ‘ such as no body in the World knows any thing of but
 ‘ himself.’

But as their said Friend’s Acknowledgment of those
 their Errors I spoke of, are far more material Facts than
 those Reports I occasionally mentioned, of *W. P’s* Lu-
 nacy, and *Jos. Clutton’s* pulling *R. C.* by the Sleeve, he
 hath made such a Noise about, had he discover’d them
 to be Falshoods of my own raising (as I have proved
 he hath not) by my foregoing Detection of every Instance
 he hath alledg’d for that Purpose, so I shall, in the next
 Place, as plainly evince his additional Assertion, That
 no body in the World knew any thing of those Facts
 they own’d to me but myself, to be as great a Falshood
 as any of the Rest he hath invented. In pursuance
 whereof,

As the first of those Facts his exalted orthodox
 Teacher and Preacher, *W. Penn*, in his *Fleet* Confinement,
 own’d to me to be an Error of their’s, was, their re-
 peated Exclamation against the Use of Religious Oaths,
 in Confirmation of our Christian Testimonies, and Mat-
 ters of Strife, as well as the Security of our Fidelity to
 our Superiors, when authoritatively call’d to it in this
 our Gospel Day, as foretold by *Isa.* xlv. 23. and *Jer.* iv.
 2, &c. as well as practis’d by Christ’s Apostle *Paul*,
Gal. i. 20, &c. *Theff.* v. 7. and the Holy Angel in
Rev. x. 6, &c. So he had not only contradicted himself,
 and his *Quaker* Friends, in acknowledging their then late
 devised Affirmation, as they call’d it, to be an Oath, un-
 der the Patronage of *St. Chrysostom*, in his Trea-
 tise against them they allow’d of, but also by his late
 Subjection to the Terms thereof, before the Queen’s Coun-
 cil, as may be found by the Council Books, after they had
 generally own’d it to be one; in Proof that others, be-
 sides myself, knew somewhat of this my Opponent’s al-
 ledg’d Fact of *W. P’s* in publick, he own’d to me in
 private, to his express Detection of Falshood in his con-
 trary Assertion.

The next is their Denial of the Use of all carnal Wea-
 pons, as they call them, in way of Defensive War
 against Foreign Invaders and Domestick Insulters, toge-
 ther

ther with the Payment of their Militia Dues to buy Arms, Drums, and Colours, for that End and Purpose (to the utter Destruction of that Christian Magistracy they, in Words to serve a Turn, contradictorily pretend to own) which he not only own'd to be another very great Error they had been drawn into, thro' an undue Extention of some prophetick Texts not yet commenc'd, but also here expressly told me, That he had, in like manner, contradicted the same in Practice, by engaging unto the said Queen's Council, to defend *Pensilvania*, and the additional Territory of *Albany*, by Force of Arms, or find Monies to pay others for defending them; wherein, as he had the Advice of their ancient Friend *John Whitehead*, in his Letter from *Lincoln*, so by the said Council Books this my Opponent may, in like manner find, that others besides myself also know of this Fact of his, to the further Detection of his contrary Assertion.

The next Particular we at the same Time discours'd of was, their Yearly Meeting's Orders, of *Anno* 1675, he had been induced by *George Whitehead*, and others, to draw up in the Meeting's Name, against our lawful Marriage within the Degree of First Cousins, which being set forth by the Approbation of their then Assembly, under the Pretence of a living Sense of the Truth of God (amongst others of the like Innovations, by their Chieftains then enacted) as appears by the Contents of the Copy thereof, their President *George Whitehead* since sent me, in Opposition to my then Proceeding, with a Relation in that Degree; by the Means of which (with others of their lawless Laws of the like Nature) as they had ruined several of their other Profelites, as I proved in my Answer thereto in Manuscript, beyond their Author's Attempts to confute me, as the aforesaid *W. Penn*, in a true Sense thereof, not only own'd to me, but also confess'd he had (in the first Part of his Reflections and Maxims, together with another small Treatise, stiled, A pacifick Proposal) recommended such Marriages of our Kindred as were within allowed Bounds (as I proved those of first Cousins were by the Laws of God and Man) a necessary Means of preserving that Affection which Nature requires from
Relations,

Relations, on Account of the Observation he had made, That such Princes as join'd themselves therein with other Families, had thereby ruined their own; in further Proof that others besides myself knew somewhat in Publick, he own'd to me in Private, to my Opponent's further Conviction of Falshood, in his contrary Assertion.

Not to insist on another of their Errors, he then own'd they had been drawn into, in their refusal to Bow their Bodies, or uncover their Heads, to their Parents or Magistrates (thro' their implicit Subjection to their said Apostle's Anti-scriptural Exhortations against that Christian Duty) for want of other Evidence, besides his known Practice, in some respect, in Proof of it.

One other Particular we also then Discours'd of, tho' not mentioned in my Narrative to the Bp. being of a more private Nature, I cannot well omit to acquaint my Reader of on this Occasion; and that is, concerning a very great Error he found in their Defender *Elwood's* Historical Remarks upon the Old Testament (by their second Day's Meeting approved of) relating to Holy *Job's* Children's loving Entertainments of each other at their several Houses, in their Courses; in one of which they being, by God Almighty's Permission, all destroy'd by a great Wind from the Wilderness, as a further Trial of their Holy Father's Faith and Patience, amongst divers other of his very great Afflictions, as a standing Rule of our religious Behaviour in such Cases, in hopes of seeing somewhat of the like good Hand of the Lord in their Issue, according to that of the Apostle, *James v, &c.* Which said just and charitable Construction, the said *Elwood* was so far from making, of the Hand of God in his Children's said Disaster, as that he, in his said Remarks, represents the same as a just Judgment he suffered to befall them for their ungodly Revelings; whereby he might as well pretend, that their said Father's personal Afflictions, together with the Death of his Servants, and Destruction of his Sheep, Camels, and Asses, was for their Sins also, as that of his dear Children's; so the said *W. Penn*, as well as myself, then conjointly concluded also, That the said Remark of his was so far from being a Scriptural Truth, as that it is a most

most gross Abuse of them, their second Day's Meeting by their Approbation, hath to answer for (besides Mr. Bugg's, Mr. Lesly's, Mr. Coxson, and my Lord of *Litchfield's* Vindicator, with my own yet undischarged Charges, together with such additional Proofs of their Sacrilege, Disloyalty, and Treachery, as I have yet to remind them) in way of free Conference, before our Superiors, or others, they may appoint for that Purpose: In the mean while, having done with their Friend *W. Penn*, on this Subject, I next descend to the afore-mention'd Case of their learned Preacher and Defender *R. Claridge*, who had his Understanding so far opened by reading of Mr. Lesly and *G. Keith's* Books, and their Defence against their cavilling Objections also, as to own to me his Convincement of those their Errors we discours'd of, hath, with the afore-said *W. P.* in like manner, not been wanting to leave his publick Testimony also in Print, in some Respect against them, for others christian Caution against depending on the Dictates of their common Conscience Light, as their Rule of Faith and Life, above the Doctrines of Holy Writ, in Matters of Christianity, that hath occasion'd them.

The First of which being their Denial of Religious Oaths, as Unchristian, on all Occasions whatever, in Courts of Judicature, &c. Their Light within had led them, by a most gross Perversion of our Blessed Saviour and his Apostles Words, in *Matthew* and *James*, the 5th Chapters, contrary to their true Sense and Intentions, as express'd in the Original *Greek* compared with their own Explanations, as he then own'd and prov'd to me, in Confirmation of a different Translation from that in our *English* Bibles, I then produced him out of a learned Author, agreeable with their Friend *Fisher's* Answer to Mr. *Tho. Dawson*; further adding, That as all solemn Appeals to God were no less than Oaths in their own Nature, so he had sensibly found of late, that they could neither Preach or Pray to any Effect, without the Use of them in some Degree or other; from whence this my Opponent *Besse* may also find, that some others knew of this Fact of their's; besides myself, to his further Detection of Falshood in his contrary Assertion.

The next Particular we at the same Time discours'd of, was their Yearly Meeting's aforesaid Order of *Anno* 1675, against our lawful Marriage in the Degree of Kindred afore-mention'd, which said Order of their's he not only expressly told me he had found to be Anti-scriptural in its own Nature, as well as of evil Consequence in its Effects, but also had expressly testified against the Contents thereof in their Meetings of Discipline, as well as published his Reasons in Writing against the same, as I had done before him, one of which he was pleased to present me with in Print : So *George Whitehead*, in like manner, shew'd his great Displeasure against him in their said Assemblies, by calling him a *Pickwathite*, as he had to me several Years before in calling me Apostate ; in further Evidence that others, besides myself, knew of this Fact of his also, to my Opponent's further Conviction of Falshood, in his contrary Assertion.

Not to insist on another great Error he had found them guilty of, in their Refusal to pay their Assessments towards setting forth our National Militia, in order to the Nation's Defence (their great *Barclay* so highly commends their *Scotch* Brotherhood, p. 565, of his famous Apology for bearing their suffering Testimonies against) for want of other Proofs to support my Assertion.

The next most gross Error he, in my aforesaid Visit the last Year of his Life, declared, he had also lately been made sensible of was, their illegal Refusal to pay their due Tithes and Church Rates, to Church Ministers and others, by our Superiors in Parliament authorized to receive them, in direct Contradiction to their many lofty Pretences to Submission and Loyalty ; whilst yet their Friend *G. Whitehead*, in their Names, hath so frankly offer'd to pay our Parts of them to the Government, if they would but take them from the Priests, and settle them on themselves for Civil Uses, in p. 49, 50, of his Answer to one *Whitaker*, with more to this Purpose ; which so exactly agreeing with their Friend *Clutton's* aforesaid Testimony, That as he was once a Priest, they would finally find him to prove a Priest, I hope this my Opponent *Besse* will, in Complaisance to his said prophetick

prophetick Gift, not refuse the same to be another Proof of the Falshood of his above-mention'd Assertion, That no other besides myself knew ought of this Fact of the said R. C. to his further Contradiction. In pursuance whereof, Lastly,

One Thing more I remember he also then own'd to me, to be another gross Error of theirs, as the Foundation of all their others above-mention'd, &c. tho' not inserted in my Narrative to the Bp. and that is their exalted Principle of the Measure of common Conscience Light in every one, from their coming into the World, as their Rule of Faith and Life above the Holy Scripture; which said Light within, their present Precedent *Geo. Whitehead*, in p. 28, of his Antidote against the Snakes Venom, as he call'd it, having represented as sufficient to our Salvation, without any thing else, in way of Opposition to *Geo. Keith's* contrary Assertion, That Faith in our Lord Jesus Christ, as he was crucified for our Sins without the Gates of *Jerusalem*, and personally rose again to the Right Hand of his Father in Heaven, where he resides as our ever blessed Mediator, &c. was also absolutely necessary for that righteous Purpose, whereby *Geo. Whitehead* having given the said *R. Claridge* just Cause to question the Soundness of his Faith therein, as he then assured me he had expressly told him, the which if the said *Besse* won't own to be another Evidence that some-body else, besides myself, knew of his Dissatisfaction concerning this and the rest of their above-said Errors, I doubt not but all impartial Christians will acknowledge it to be a substantial One: However,

Whate'er becomes of this their great *Whitehead*, with the rest of their deluded Brotherhood, so justly exposed by the aforesaid Bp's Vindicator, this *Besse* is so taken up in his pretended Confutation of his Charge of Deism upon that worthy Man, orthodox Christian, and chief Teacher of their's, *W. Penn*, as that he leaves all the Rest overwhelm'd in the Suds of their Heresy, without the least Offer of his helping Hand, in order to their Deliverance; which said exalted Teacher of their's he is so far from owning to be a Lunatick, as he had been represented, as that after a fruitless Repetition of

his former Remarks upon the Deficiency of Mr. *Rockfort's* first Certificate (which he hath since supply'd by his aforecited more full one) he seems very angry, that I should render those of his Subscribers, in way of *W. P's* Discharge from the Character of a Lunatick; as no better than a Bundle of Inconsistencies; whereas, was not he and his *Quaker* Friends of their *Monday's* Meeting, that approved their Publication, all such in some Respect, they would be so far from encouraging him in his Attempts to discharge him of that Character; as that they would find it much more for their Honour to bestow that of a raging Mad-man upon him, as more properly due to him, according to a * Maxim of their own, That none but those that are really such would, at one and the same Time, hold perfect Contradictions, as I shall prove he hath done, as follows, since

One while we find him representing the Grace of God (as he calls our common Conscience Light) as our infallible Rule of Faith and Life above the Holy Scriptures—The which said Grace and Light notwithstanding (as laid Claim to by their own professed Friends, in its teaching them to pay their lawful Tithes to the publick Ministers—Marrying by a Priest—Shutting up their Shops on the World's Holy-Days—And bowing of their Bodies to their Superiors, in Token of that due Reverence they owe them, according to the Laws of God and Man) he will have no better than a loose Plea, † tending to Rantism.

One while they do believe, that Jesus Christ was our Holy Sacrifice, Atonement and Propitiation, whereby he bare our Iniquities; and that by his Stripes we are healed of the Wounds *Adam* gave us by his Fall, with much more to this Purpose.

Another while, Justification by that Righteousness Christ fulfilled in his own Person, wholly without us, he, || in the *Quakers* Name, not only denies but affirms,

* Whiting's Judas and the Chief Priests Conspiring, p. 253.

† See the First Part of his Christian Quaker, with his Serious Apol. p. 71: and Guide mistaken, p. 3, &c. compared with p. 3, 11. of his Liberty Spiritual, as he falsely calls it.

|| Primitive Christianity, p. 79. Rejoinder to John Faldo, p. 284, compared with p. 148, of his Serious Apology.

in the Name of the Lord, to be a Doctrine of Devils, and an Arm of that Sea of Corruption that doth now deluge the whole World.

|| One while, as for his Part, he publickly professes himself a very hearty Dissenter from the establish'd Worship of these Nations.

¶ Another while, except the Wording of some of the Church's Articles of Faith, in School Terms : there are very few of them profess'd by the Church of *England*, which he and his *Quaker* Friends do not heartily Assent to.

§ One while he that Rails, Reviles, and calls Names, is no true Christian, to be sure, no true Christian of Christ's own making.

Another while, their Friend *Edward Burroughs*, calling his Opponent *Bennet* a wicked Creature—A Serpent—A Beast, &c. to whom the Curse of God was eternally upon, and Plagues of God due, &c. He would warrant it from God, to be the only fit Answer that could be given to his trappanning Questions—There being no Sort of People that have so universally been the very Bane of Soul and Body, as that abominable Tribe of Priests, in Pursuance whereof,

One while God was his Record, That he would not, for more Worlds than there are Stars in the Firmament, have violated the Laws of Charity, as to rail and revile the most violent of their deceased Opposers, as they did by *Thomas Hicks*. Yet another while stick not, most uncharitably to stigmatize such Dissenters as had opposed their *Quaker* Errors, for an ill-bred pedantick Crew, the Bane of Religion, and Pest of the World, against whom the boiling Vengeance of an irritated God was ready to be poured forth.

|| P. 9, &c. of his Great Case of Liberty, compared with p. 39, of his Defence of their Gospel Truths, against the Bp. of Cork's Exceptions.

¶ Address to Protestants, p. 246. Reason against Railing, p. 164. Guide mistaken, p. 18, &c.

§ Reason against Railing, compared with Quakerism : A new nick Name, p. 155. Together with p 156, of his Serious Apology.

One while it is not lawful to take an Oath to end Matters of Strife, or on any other Occasion whatever ; they being expressly forbidden by our Lord Jesus Christ, and his Holy Apostle *James*, &c.

Another while not only expressly swears himself in such Terms as he hath own'd to be no less than an Oath, * but also most grossly forswears himself in his Use of them.

One while, tho' we know the *Papists* have so far master'd their ancient Fierceness, and mask'd their sanguine Looks with those more modest and familiar ; that tho' we need not more Reason than before, yet we need † more Skill and Caution, or we may too fatally Experience the old Proverb, *Laugh in thy Face, and cut thy Throat*.

Yet no sooner was K. *James II.* enthron'd over those Kingdoms but that he, on the Contrary, tells the World, It happens now that God and *Cesar* are both of a Mind ; in Favour of whose Popish Proceedings he further assures them, that Violence and Tyranny are no natural Consequents of Popery, whatever he had elsewhere affirm'd to the Contrary.

In pursuance of which contradictory Ups and Downs, amongst abundance more I have to remind his *Quaker* Friends of, of the same Nature, as published in a certain printed Treatise, entituled, *His Goliab's Head cut off, beyond his or their Attempts to confute it* ; 'tis the less Surprize to me, that this their pretended orthodox and most worthy Teacher *W P.* should finally turn from his publicly profess'd *Quakerism* to a private *Papist*, as well as treacherous Subject to our good and gracious King *William* in particular, together with this our Nation of *England* in general, wherein he had his Residence ; for which he found himself oblig'd to issue forth his Royal Proclamation, against him and his Partners, I have by me to produce on Occasion, which made him hide himself several Years, until, thro' the Mediation of some

* See his Treatise against Oaths throughout, compar'd with his false Oath against Thomas Hicks, &c.

† See his Constancy to the People call'd *Quakers*, compar'd with his other Testimonies in his seasonable *Caveat* against Popery.

powerful Friends at Court, he obtain'd his Pardon: In further Proof of which Popish Disposure of his, since my Certifier *Rochfort* hath shewn himself so much their Friend, in so kindly varying his first Certificate so differently from what I have herein proved he by Word of Mouth, had expressly inform'd me; I hope they won't be so ungrateful as to reject his following Relation in my Audience, on the 20th of *August*, 1735, of some Discourse he had some Years before with one *Whiteman*, a Papist, concerning *W. Penn's* Popery, as follows:

That he the said *Peter Rochfort* accidentally falling into the Company of the said *Whiteman*, a secular Popish Priest, at a Cook's Shop in the *Mint*, towards the latter End of *Queen Anne's* Reign, *Whiteman*, taking a great Liking to his Company, not only then and there told him what *W. Pen* really was, as abovesaid, but, in further Confirmation thereof, expressly assured him, That he had been maintain'd at his Charge a Year and more, and educated by him as a Papist for 12 Years, wherein he had been sent 12 several Times, with a Thousand Pound a Time, beyond Sea, as a Present to the Pretender; further affirming, That the said *W. Penn* was a Jesuit; and that the Pretender had not only been in *England* since *King James's* Abdication, but was also twice at least introduc'd to the Queen in her Closet; and that it had been concluded by his Friends about her, that she should pass into *France*, under Pretence of drinking the Waters of *Montpelier*, for her Health, and bring him back with her, without Blood-shed, and afterward betake herself to a Nunnery for the remaining Part of her Life; and that *W. Penn* had a great Hand in all those Transactions——Which Discovery of the said *Whiteman's*, Friend *Rochfort* esteeming a Matter of no small Moment, thereupon address'd himself to the then Lord Chief Justice *Parker*, in expectation of obtaining his Warrant to bring him before him, in order to his more effectual Examination; who was pleas'd to tell him, that would signify little, but if he could perswade *Whiteman* to give his Information before the Queen's Council, it would, he doubted not, be acceptable, as he did accordingly; who being convey'd to their Audience, confirm'd all the Particulars

Particulars of his aforefaid Relation, in their Prefence? which being then entered in the Secretaries Office by the faid Lord Chief Juftice, the Lord T — d foon after fent *Peter Rochfort* five Guineas, by Mr. B — k — y, who is now living, for the Service he had therein done to the Nation; which, tho' the faid Mr. B — k — y may not be pleas'd at prefent to recollect, my Friend *Rochfort*, on the 24th of this Instant *November*, 1737, further affured me, at his prefent Lodging at the *Horse-shoe* in *Clerkenwell* Parifh, he is ftill ready to attelt the Truth thereof, with all the Reft above-mention'd, before him, or any other that pleafes to call him to it; and tho' he was not eafy to give me his Hand to this Relation, he gave me Leave to take from his Mouth in Writing, leaft upon my future Publication thereof for the *Quakers* Service, &c. he fhould be poifon'd by the Popifh Party, as he had Caufe to fufpect the faid *Whiteman* was, by fome unufual Spots he fhew'd him on his Perfon fometime before his Expiration; who, inftead of meeting with that due Thanks he deferved for his faid Difcovery, was feverely Rated by the then D — of N — k, by his bidding him be gone out of his Prefence, like a Spy as he was, who had fpoil'd their Caufe, with more to this Purpofe; by all which, as my quondam Friends may fee what a Sort of orthodox Chriftian this there famous Preacher, Teacher, and Advocate *W. Penn* was, their Friend *Befse* fo fingles out as the only Object of his Defence from the aforefaid Vindicator's Charge of Deifm upon them, fo as I had in the firft Copy of this my Manuscript I prefented him, my faid Opponent, above a Year ago (in hopes his Repentance of my feveral Charges therein againft him, might have prevented its further Publication) here taken my Leave of this Concern of *W. P's*, yet, inftead of having the leaft Ground of Hope given me, by him, of what I fo wifh'd, for, I have fince feen a Copy of a Letter of Dr. *Tillotfon's*, in the felect Society of *Grub-ftreet's* publick Journal of *October* 20, this prefent Year 1737, containing the Grounds of his Sufpicion of the faid *W. Penn's* Popery, with *W. P's* Answer to it; together with the faid Doctor's fubmiffive Reply to him, as one fully convinc'd of his

his Innocency, by what he had wrote him in his Defence. I can do no less than take some Notice of the Subject Matter of the same also, before I conclude with Friend *Besse*, in order to shew the World how wise Men may, and have been deceiv'd by the *Quakers* Jesuitical Apologies of this Nature, in Writing, for want of their due Examination, in a free Conference before impartial Persons authoritatively appointed for that Purpose. In order whereto,

As the Doctor, in his of *January*, 1685, took occasion to tell the said *W. P.* of his Suspicion of his being a Papist, and he thinks a Jesuit, from what he had heard of a Correspondence he held with some at *Rome*, and particularly with some Jesuits, with more to this Purpose.

At which the said *W. Penn* seeming a little surpriz'd, said, He would call on him some other Time, and speak further of it, since which he never saw him but by Accident, in a Passage, where he thought he always declin'd him; upon which, taking Notice of his Strangeness, he told him what he thought might be the Reason of it: But since he went to *Pensilvania*, he never thought more of it, till lately one pressing upon him to declare whether he had not heard something of *W. P.* which satisfied him he was a Papist, he told the said Enquirer what he had heard, and what he said to him, and of the Strangeness that ensued upon it: But that this never went further with him than to make him suspect there was more in that Report than he was at first willing to believe of him, with more to this Purpose.

To which the said *W. P.* in his of the 11th of *January*, 1686, thus returns,

‘ That having a much less Opinion of his own Memory than of Dr. *Tillotson*’s Truth, he allows the Fact, tho’ not the Jealousy; for the *Roman* Correspondence he speaks of, he says, I have not only no such Thing with any Jesuit at *Rome*, but I hold none with any Jesuit, Priest, or Regular in the World of that Communion — Yet I have Bowels for Mankind, and dare not deny others what I crave for myself, *i. e.* Liberty for the Exercise of Religion — And tho’ not oblig’d to

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this Defence, yet that Dr. Tillotson may see how much
 I value his good Opinion, let him be confident I am no
 Roman Catholick, but a Christian, whose Creed is the
 Scriptures.' In Evidence whereof he recommends him
 to his Address to Protestants, with the first four Chapters
 of his *No Cross no Crown*, and so conclude with his sincere
 Wishes, &c. the Dr's. real Friend,

William Penn.

Now, tho' there be nothing in W. Penn's above-men-
 tion'd Defence, but what any common Reader might
 have seen his Deceit in, as shall by and by be proved,
 yet was the good-natur'd Dr. so well satisfied thereby not-
 withstanding, that he was no Papist as had been reported,
 as that he, in his of the 29th of April following, in Re-
 turn to it, most submissively declares himself sorry for
 the Trouble he had given him by his said Suspicion,
 from the Reports he had heard, of his holding Cor-
 respondence with Papists (and he thinks Jesuits) at Rome,
 being, with great Joy, fully convinc'd that there was no
 just Ground for it, and therefore not only heartily begs
 his Pardon, but also assures him he had taken all Op-
 portunities since to vindicate him in the Matter, and
 was further ready to do it to the Person that sent him
 the Inclosed, with more to this Purpose: By which, as
 he gave him and his Quaker Friends no small Cause to
 glory over him, and the rest of the Ministers of the
 establish'd Church, over which he was not long after
 made the chief Bishop, on Account of his great Mode-
 ration, so was he (together with his Partner Bishop Bur-
 net) not wanting to make them a Requital for the Affront
 he had put upon their Quaker Advocate (in discourag-
 ing the Justices and Grand Jurors of Norfolk, in their
 Delivery of their Christian Petition to Parliament, in
 Behalf of themselves, and the rest of the Country,
 humbly requesting their more strict Examination of such
 Particulars as was therein alledged against them) by tel-
 ling those Clergymen that brought it, that as the same
 appeared to him not to be drawn up by the Spirit of
 God, so unless they were sure to carry their Point in all
 Respects, they had better never have been born than to
 offer

offer it, as Mr. *Fr. Bugg* inform'd me on his Death-Bed ; by whose said Menaces, they being utterly discourag'd in its Presentation, return'd to their own Homes again, with nigh Twenty Pounds Loss to themselves, by printing of Books in Proof of the Contents thereof when call'd for, to their own great Trouble, and the *Quakers* no small Consolation, as appear'd shortly after by their abusive Answer thereto ; together with another from the Aldermen, and their Assistant Justices of *Bury St. Edmund's* inclusively, wherein they represented them as designing to violate their Toleration, that they might swim thro' a Sea of their Blood, in their Destruction, tho' there be not a Word in either of that Tendency, as the Reader may find by the Contents of them hereafter defended from their Aspersions.

Notwithstanding the sham Apology of *W. Penn's*, in his to the aforesaid Reverend Doctor, that he was really guilty of, his reported Correspondence with Papists at *Rome*, in Proof of his Popish Inclination, will plainly appear by the Testimony of one Mr. *Battle*, as published p. 295, of the afore-mention'd Treatise, entitled, *Goliath's cut off, &c.* where we are told as follows ;

That the said Mr. *Battle*, on the 7th of *July*, 1687, being occasionally at *Rome*, as Tutor to Mr. *Hales*, who went thither to learn *Italian* of one Father *James*, a *Scotch* Jesuit. When making ready with his Pupil, to return for *England*, and supposing he might have Occasion to send to *Rome* for some Strings for Musical Instruments, he ask'd Father *James*, how he might send a Letter to him, that might come to *Rome* safe to his Hands ? Who answer'd, That if he would put his Letter into Mr. *Penn's* Packet, it would come safe to him ; for, said he, Mr. *Penn's* Packet comes frequently from *London* to *Rome* : What, said Mr. *Battle*, *William Penn* the *Quaker* ! The very same, said Father *James*.

Concerning which Relation of his, some of *Penn's* *Quaker* Friends pretending Mr. *Battle*, having better recollected his Memory, own'd it was his Mistake, it not being their Friend *W. Penn*, but one *Penyton*, a Glover, and no *Quaker*, who used to send Gloves to *Rome* ; which being told Mr. *Battle*, by a Friend of theirs who went

to call him to Account for the pretended Wrong he had done *W. Penn* therein; he thus answer'd, I have heard the *Quakers* did so report, but it is utterly false, I said no such Thing; it was not *Mr. Penyton*, a Glover, but *Mr. Penn* the *Quaker*, that Father *James* said sent the Packet he spoke of—And let *Mr. Penn* come to me, I will treat him as a Gentleman, but I will tell him to his Face, that what I reported of him is true—with more to this Purpose: The Truth whereof, as *W. Penn* himself never deny'd, much less offer'd to disprove the same, that I ever heard of; so if his *Quaker* Friends still want to know what their Friend *E. O.* meant by the old well-known Story of the Bag he speaks of in the *Grub* Journal of the 27th of *October* last, whereof they pretend Ignorance; let them come to me at my Lodging, at *Mr. Wheeler's*, over-against the Church in *St. Olives-street, Southwark*, and I will satisfy them it was that wherein *W. P.* convey'd his Packet of Letters to and again from *Rome*, without troubling the said *E. O.* any further about it. In the Interim,

Had not the *Dr.* been partially dispos'd in *Penn's* Favour, he had Cause sufficient to suspect his known Guiltiness of the Facts charg'd on him, from the Contents of his own Letter (as well as at the great Surprize he appeared in when he first told him of the Report thereof, together with his often shunning him in the Passage he speaks of) since, instead of asserting therein that he never had any Correspondence with Papists at *Rome*, as was reported, he only says, I have not only no such with any Jesuit at *Rome*, but I hold none with any Jesuit Priest or Regular in the World, of that Communion—All which might be true enough when he was writing his said Letter, and yet far enough from proving that he had not held any with some Jesuit, or other Papists there before, as charged.

And as to his boasting of his Bowels for Mankind, in not daring to deny others that Liberty of their Religion he craves for himself, with which the said *Dr.* seems so much affected: 'Tis so far from clearing him of the Supposition of his being a Papist, as he could not well have alledg'd any thing more in Proof of his being one, the

the Liberty he pleads for being the only Way he could devise to make for their Advancement ; in Order whereto, as we had several nameless Tracts sent from our *Quaker* Correspondents in *London*, to our Assemblies in the Country, in Favour of the then K. *James's* Suspension of the Penal Laws, said to be of his own Handwriting ; whilst he was so far from having such compassionating Bowels towards *William Mucklo*, *John Penyman*, and others of our profess'd *Quaker* Friends, that would have brought some of our chief Teachers under our Church Ferillo, for their lascivious Intrigues with their Holy Sisters (those precious Daughters of *Sion* as they call'd them) as that he had no better Characters to bestow on them, than *Alexander* the *Coppersmith*, treacherous *Judasses*, and most deceitful Apostates, in thus telling of their Weaknesses in *Gath*, and publishing them in *Askalon*, to make the Daughters of the *Philistines* rejoice in their Dishonour, &c. Wherefore, tho' he, in his said Letter to the Dr. assumes the Confidence to tell him, That he might be confident he was no *Roman* Catholick, but a Christian, whose Creed was the Scripture, in Proof whereof he recommends him to p. 133, of his Address to Protestants ; together with the first four Chapters of his *No Cross no Crown*, and concludes with his sincere Wishes, &c.

In Answer whereto I must tell his *Quaker* Friends, with all others that have already, or hereafter may be liable to be deceiv'd by those his plausible Pretences in this, or any other Respect, inserted in his late collected Works ; that as I hereby undertake to prove him of a Popish Disposure, by Instances out of those very Books he refers to in his Defences (of the Nature of those in *Causin's Holy Court*, and other Popish Authors) so I shall also make it evident, that the Holy Scriptures was so far from being his Creed, as he would perswade the World, that he had long before discarded them of that Service, by renouncing them as our Rule of Faith and Life in any thing, on Account of their different Originals, and disagreeing Copies, &c. whenever properly call'd to it.

Tho' he, by his abovesaid equivocating Apology to the Dr. unhappily miscal'd him from a true Sense of his

his known Guiltiness in those reported Facts of his he inform'd him of, yet had he not wholly blinded all others, as appears by another Pinch he met with from one Mr. *Popling*, Clerk of the Dispatches for our Foreign Plantations, about three Years after, when the Prince of *Orange* was at Sea, in order to land here, to free us from his and his dearly beloved King *James's* Intrigues to reduce us to Popery and Slavery ; wherein, besides his *Roman* Correspondence, so fully proved by Mr. *Battle's* Testimony, the said Mr. *Popling*, in his of the 24th of *October*, 1688, reminds him of other Reports he had heard, of his receiving Popish Orders at *Rome*, as well as of his being bred at *St. Omer's*, both which he, in his Answer, denies (as he well might for what I know to the contrary) tho' he owns he was at a Protestant School (as he calls it) in *France*, for his Education : Yet, to the other Part of his Charge, about his officiating as a Jesuit before the King at *Whitehall* and *St. James's*, as he (after his foregoing shuffling Method with the Dr.) only tells him, he never officiated before him in his Chapel there, or any other Chapel, as had been reported ; which, how true soever, is very far from proving he never so officiated before him in his private Closet at *Whitehall* and *St. James's*, as the said Mr. *Popling*, and others, had accus'd him ; and much less that he had not kept Correspondence with Papists at *Rome*, as well as that he was not a real Papist himself, as had been truly reported, as I shall in the next Place prove by such Evidence as neither he, or any of his *Quaker* Friends, have hitherto deny'd, that I know of. In Order whereto,

I having now before me one of his aforesaid Epistles sent us by our *London* Correspondents, amongst many others of the like Sort (committed to my Hands by our *Lincolnshire* Friends, as their Book-keeper) entituled, *Old Popery as good as New*, printed *Anno* 1688, not many Months before K. *James's* Abdication, and publish'd under the Letters * *N. N.* the two last of his Name, in

* But had not this Son of our *Quaker* Light been about a Work of Darkness, herein he would not have disjoin'd his *Pe* from his *nn*, to blind us and others from knowing the real Author of his said old Popery better than the new, tho' to our chief Teachers, notwithstanding he was sufficiently known.

way of Answer to *N. N.* in Behalf of that King's dispensing with the Penal Laws, in order to introduce his Popish Friends into our Protestant Government in Church and State; wherein after he hath, in his 3d Page, represented the Papist at the Altar with his Beads, as the true *Israelite* indeed, and his just Neighbour, in whom there is no Guile, whom, he declares, he takes to be as true Christians as those of our publick Church, or private Conventicles either: So he, in *p. 9.* tells the Ministers of the establish'd Church, That as he sees no Difference betwixt their Bowing at the Name of *Jesus*, and the Papists worshipping of his Picture in a Crucifix. —Kneeling at the Lord's Prayer, with their Bowing to the Altar—Putting off their Hats at Church, with their worshipping of Images; in Consideration whereof, says he, *p. 11.* Methinks it were better for the Church of *England* to speak plain *English*, and confess she Bows to the Altar for the same Reason the Papists do, because that after Consecration of the Wafer and Wine they are become the real Body and Blood of Christ, since *p. 12.* He sees no Difference between the Real Christ being present by their transubstantiating Power, and his being present by the unintelligible Power of our Church of *England* Priests Words of Consecration, to fetch down Christ from Heaven to their Communion Table, their transubstantiating Doctrine being somewhat less Intelligible than that of the *Roman* Church, on Account of our Saviour's saying, in its Institution, *Take eat, this is my Body, and drink, this is my Blood.* In consideration whereof he, in his 16th Page, tells them, it seems meer Obstinacy in us of the *English* Church, (as if he was one of them) that we are not one and the same with that of *Rome*, it being strange to him that we should retain those Semblances of Popery in those our more ugly Apes, and yet so eagerly oppose Popery itself—Wherefore *p. 17,* says he, If we must have so many Ceremonies in our Religion, give me Old Popery rather than New, those of the *Roman* Church being approved and practised by so much the greater Part of the Christian World for many Ages, rather than those upstart Mimicries of them in the Church of *England*, with much more to this Purpose.

After

After which——To decoy other Dissenters into that dark Delusion he had befool'd himself (with divers of our *Quaker* pretended Sons of Light out of Favour with those our national Securities, his said beloved Popish King so readily dispenced with, the more easily to introduce his *Romish* Competetors into this our *English* Government, in order to expose us to their Popish Slavery. After he has return'd his Thanks to Heaven and this our great Prince *James*, for his said Service to their Nation, he flatteringly tells us, that our Choice is not so much streighten'd, notwithstanding, be we but Virtuous, and we may be so in our own Way——Those severe Penal Laws being made upon mistaken Grounds proving ineffectual, ought to cease till a Parliament actually repeals them. In the Consideration whereof, as one suddenly surprized with one of their Grandfather *St. Francis* Ethusiastick Raptures, he was possessed with when he pronounced their old Friend *George Keith* an Apostate for discovering of their *Quaker* Apostacy from the Christian Religion; he cries out, as one amazed, at our great Happiness under the Government of this our our Popish Enslaver.

O Great and Gracious King, this is to make us free indeed— A glorious and divine Principle, that carries in it the Sum of all Religion, Wisdom and Policy——A Principle for which our glorious Prince will ever be renown'd in After-Ages, when it shall be said, King *James* the First united the Kingdoms, but 'twas great *James* the Second that did unite the People, whose Government does most resemble that of the Deity in governing the World, with abundance more such fulsome Flattery of this our Popish King, for his most pernicious Suspension of our National Securities, from the most destructive intrusions of *Rome's* great Whore, as well as of this our little *Quaker* Whore of *England*, as *Fr. Bugg* rightly calls it; which, with his inimitable Stile, together with his Reflection, by the Way, of that tantivy Country Parson, as he calls him, in *Nottinghamshire*, for prevailing with a young Baronet to turn his Neighbour out of his Farm, for retaining one of their *Faxonian* Marks, in keeping on his Hat at a Parish Meeting in the Church, that this our exalted orthodox Preacher, Teacher, and Defender *William Penn* was

was the real Author of this their old Popery better then new ; so such of them as will not be thereby convinced he was, would not believe it, I am perswaded, if one should arise from the Dead for that Purpose, tho' they have not half the Cause to be surprized at his said Popish Transactions as they have, that they were not all listed also into their Popish Profession, since if Popery be such Doctrines and Practices, as by the Corruption of Times hath prevailed in the Church of *Rome*, contrary to the true antient Apostolick Church of Christ, as their Friend *Elwood*, p. 289. of his Foundation of Tithes shaken, hath acknowledged, and Dr. *Stillingsfleet*, together with Mr. *Lestly* and the reverend Mr. *Coxson*, &c. hath fully proved them guilty of in some Respects, as the natural Fruits of their exalted Light within every one as their Rule of Faith and Life above holy Writ ; hath been found the only ready Way to it, for which unrighteous End tho' their said exalted Teacher *W. P.* was happily frustrated in his Romish Correspondence throughout the Reign of King *William*, yer was he not wanting to continue the same, notwithstanding with his beloved King *James* in *France*, in order to turn our said Deliverer out of his Throne, by bringing in his abdicated King again with his Popery and Slavery along with him, in order whereto.

As the late Collectors of his Quaker Works hath therein acknowledged that he was four several Times taken into Custody by Order of King *William's* Council, on a violent Suspicion of his said treacherous Correspondence, from whom, notwithstanding, he as often disingaged himself for want of positive Evidence to convict him ; yet as his immoderate Affection to his Popish Cause still remain'd within him as strongly revetted as ever, he could not by his said Seizures take Warning, until his treasonable Letters was, with others of his Partakers, finally intercepted in their Passage ; which causing our said Protestant King and his royal Consort to issue forth their Proclamation against him and them conjointly for soliciting a *French* Invasion for the above-mentioned Purpose. So his said Collectors assures us, he had been thereby taken up again in his Return from their Patron *Fox's* Burial, had he not upon Intimation thereof got
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away

away and hid himself some Years as before notified; whereby, instead of his long expected Entrance upon our deceased *Fox's* Metropolitancy, he was in no small Danger of gaining a *H—ter*, had not the Lord *Ranelaw*, with some other Friends of his at Court, prevailed with our most gracious King *W.* to grant him his Pardon according to his said Collectors Relation; the Consideration whereof proved a full Answer to a Question I ask'd him in his *Fleet* Confinement. How he came to be baulk'd by *George Whitehead* out of our abovesaid Metropolitancy, we in the Country had made ourselves so sure he would have been placed in; to which he only telling me, he had most certainly come in for it, had it not been for an unhappy Disappointment he unexpectedly met with, of which I could make nothing, until the abovesaid Collectors of his Works had thus blabb'd it out, by telling us the Occasion of it; notwithstanding all which Disasters that attended his Attachment to their *Foxonian* Faction, as he could not wholly forget his old *Quaker* Friends and their Light within (the Exaltation whereof had made him so famous amongst them) he no sooner found himself released from his mice-walk Confinement, but that he as unexpectedly, as surprizingly, springs into their *Grace-church* Meeting Gallery, in their Meeting-time, and presently falls on to preach up the Infallibility of their said exalted Light that had so deceived him to his depraved Brotherwood no small Consolation notwithstanding.

Instead of repenting of his Popery and Treachery, towards our said Protestant King and his royal Consort, he after their Decease, and his beloved *James* was gone to his Place also, still pursues his Popish Intragues against the true Interest of this our Protestant Nation. In the Reign of Queen *Anne* their Successor by his renewed Correspondency with the *Pretender*, and conveying him Monies Time after Time, by his Pupil *Whiteman* before-mentioned, for the more effectual Management of their Popish Purposes before notified; all which was in Likelihood enough of taking Effect, had not some honourable Patriots then at the Helm of Affairs prevented it. In the Consideration whereof, if Friend *Besse* will still have him stand canonized in his Preface to his Vindication,

as a truly orthodox Christian, and one of their *Quaker* chief Teachers, he must not omit to take his aforesaid Inconsistencies and Treacheries with his Popery also along with him, tho' he himself, I have Ground to hope, repented of the Cause thereof, as well from his Acknowledgment of their before-mentioned Errors, and faithful Promise to set their Friends to right in them, as by a most Christian Sermon, he in his *Fleet* Confinement preach'd to his Family in my hearing, wherein he directed us to a constant Dependence upon the free Mercy of God in Christ, who was crucified, and died for us, and personally rose again to the right Hand of his heavenly Father, as our ever blessed Mediator, without placing our Faith and Hope in our Obedience to our own Light within for Salvation, with more to this Purpose, which tho' I had then too many of their *Foxonian* Scales on my Eyes to well like of, God Almighty hath been most graciously pleased, by Means of the holy Scriptures and other Christian Assistances, since to give me a true Sense and Savour of, notwithstanding as I was so far from having the least Displeasure then towards him; as that I rather erred on the other hand, by my over great Love to him, so I had not thus expos'd those his Corruptions, had I not been conscientiously obliged to it, as a Christian warning to his surviving Admirers, to be well aware of the Cause that occasion'd them.

Thus having done for the present with the said *W. P.* I return to what is yet behind with Friend *Besse*, who, notwithstanding the great Wrongs he hath done me, and the Truth I maintain against him and his Approvers, assumes the Confidence to conclude his Appendix as follows, saying,

‘ As I am not conscious of doing him th least Wrong
 ‘ in this Controversy, I freely forgive him his manifold
 ‘ Abuses of me, and am really sorry to see a Man of his
 ‘ Years so ill employ'd: That he may pass the Remainder
 ‘ of his old Age in a serious Reflection on his past
 ‘ Conduct, to a Sight and Sense of his Errors, witness
 ‘ Repentance to the Acknowledgment of the Truth, and
 ‘ at length go down to the Grave in Peace, is the sincere
 ‘ Desire of his real Friend,

Joseph Besse.

To which Piece of Hypocrisy, I thus return ;

That what Sort of Conscience my Opponents is, in all Respects, I will not undertake to determine ; but if it may be measured in others by the Sincerity in those his conclusive Pretences, that he is not conscious of doing me the least Wrong in this Controversy, we may very safely conclude it is very far from a good one, since he hath not only done me great Wrong in all his several Paragraphs before detested, but more especeally in his preceeding one, to this here quoted (compared with his Title Page) in asserting that he hath fixed my Falshoods (as he calls them) upon my own Head, from my late Defence of them, so contrary to what I have proved in every Instance he hath alledged for that Purpose.

In the Consideration whereof I must tell him, that as the Blessings and Cursings, with the hypocritical Prayers and pretended good Wishes of such an insencere Opponent as I have found him, are much at one with me, so his seeming Sorrow with his pretended sincere Desire that I may come to a Sight and Sense of my Error, wianels Repentance to the Acknowledgment of the Truth and Restoration from my long Apostacy (as he calls my Christian Desertion of their *Foxonian* Heresy) is no more to me, than if one of his elder *Romish* Brotherhood of St. *Francis* Order should in the same pretended Love and good Will, in like Manner admonish me to forsake my Faith and Hope in God Almighty's free Grace and Mercy thro' the Merits and Mediation of my ever blessed Saviour Christ Jesus ; together with my Obedience to his Gospel-Laws and Ordinances, by placing the same upon their Popishly consecrated Wafer Christ, and a constant Adherence to their he and she legendary Enthusiasms, that so I might thereby come at last to lay down my Head with them in their peaceable Purgatory, in order to my better Preparation for future Bliss by its fiery Operations ; but as the distracted Exits of heir Teachers and Defenders *W.P. T. E.* and their noisy *Dykes* of *Bury*, amongst many others I can remind them of, are sufficient Warnings to me from adjoining myself again to such a Pack of deluded Miscreants sa I have found them ; so this my pretended Well-wisher *Besse* will find at last, that he had much better taken his

Friend

Friend *Luke Hinde's* Advice not to attempt to answer me at all, then thus vainly spend his Time and Paper in his aforelaid Quibblings upon Matters extrinſick from the Subject of our Controverſy only to riſe up and fall—
Witness my Hand,

Henry Pickworth.

TH U S having done with Friend *Besse's* Quarrelling with one Thing, in Confutation of another, together with his Patron *Penn's* writing Words in one Senſe, whilſt his Actions proves he meant them in another, I had once ſome Thoughts of preſenting my Reader here, by Way of Poſcript, with a Catalogue of their Deceits of this Nature, out of thoſe numerous Books of their writing I have by me, to ſhew the great Neceſſity of their publick Examination in a Way of free Conference to obtain a right Senſe of their deſtructive Ends therein; but upon a Review of a few of them, finding the Undertaking, to perform effectually, would lay me under a Neceſſity to tranſcribe the whole in a manner as one continued Evidence of their great Wickedneſs of this nature, which not being like to have Time for (whilſt on this Side Eternity) I ſhall only here trouble him with a couple more Inſtances of this Sort, by which he may have a near Gueſs of their reſt.

The firſt of which, ſhall be out of their late Metropolitant *George Whitehead's* Rambling Pilgrim, in Way of Answer to a large Shoal of their Hereſies nakedly preſented them out of their *Quaker* gilded graſſy Coverings, in *Francis Bugg's* Pilgrim's Progreſs from *Quakeriſm* to Chriſtianity, under the Form of a Sermon for the ſaid *G. W.* to preach at their yearly Meeting, the moſt of which viperous Brood he having alſo preſviously preſented to our Superiors in Parliament; appear'd ſo abhorrent to the *Quakers*, as well as all others that ſaw them in their naked Shapes, as that they in their juſt Ceſure (as they call it) not only told the World that tho' they owned all their Doctrines as they lay in their Books, they abominated them all as ſo expoſed by him: But the ſaid *G. W.* alſo, inſtead of renouncing them, as his Duty was, ſets his wicked Wits to work to cover them
all

all over again ; for which, not having proper Materials, at hand to hide singly all their several Deformities, as they lay wrap'd up in their *Quaker* Books, nor daring to trust his Lights new Revelations of their old ones over again, least it should betray its Falibillity by their Inconsistency, finding *F. Bugg* had in one Place call'd his said Collection *G. W's* Sermon, instead of a Sermon for him to preach as in others, he out of that Word raises a Dust in his Conceit, large enough to cover them all at once, in crying out. as one in Amaze, observe this Piece of Forgery——I never preached this Doctrine——I utterly deny that I did so tell them in any Sermon of mine—— Thus he falsely feigns me to preach—— O abominable Abuse ! —— This wicked Romance he calls *G. W's* Sermon—— Thus he represents me preaching such Sruff—— O poor *Feancis*, what will become of thee ? with abundance wore dusty Stuff to this Purpose, forgetting that there was not any one of those poisonous Doctrines mentioned in the said Sermon by *F. Bugg*, but what (by his particular Defence of them, or Approbation of those Books out of which they were extracted) he had made his own by Adoption. By which dusty Covering thus raised by him to blind their own Profelites and other weak Christians from seeing the viperous Nature of those their destructive Heresies, he attempting to maseur the right reverend the Bishop of *Normich*, together with Sir *Jacob Ashby*, and some other honourable Members of Parliament in *London*. before whom he being handsomely trap'd into a verbal Conference with the aforesaid *F. Bugg*, the said reverend Bish dissolv'd his spacious Cover at once, in telling him, that by those Expressions he cavell'd at, they never understood *F. Bugg* to mean that he preach'd that very Sermon in so many Words at their yearly Meeting, or elsewhere, as he from thence hypocritically represent'd him ; so unless he could prove he had, or then would renounce those several Anti-christian Doctrines therein laid to their Charge, or otherwise undertake to defend them by holy Writ, they still affected him and his Partakers, as much as if he had actually preach'd them. But the said *Whitehaed* not having the Honesty to perform the one, nor Ability to effect the other,

other, away trots he with his Seconds *Vaughton* and *Waldingfield* at his Heels, resolving never more to be drawn into the like verbal Conference again with him, or any other, any more than the rest of his *Quaker* Partakers will, if they can possibly avoid them, in Proof of their being the only Means, to come to a right End with them and their Heresy, which those Protestant Nations have been so long afflicted with for want of.

The other Instance of their Deceits of this Sort, I shall at this Time only acquaint my Reader of, is out of a Book of theirs chiefly wrote by one *Robert Ruckhill*, intituled, *The Quaker's Refuge*, fixed upon the Rock of Ages (as they call the common Conscience Light in every one from their Creation) p. 18, 19. whereof the said *R. Ruckhill* taking Occasion to reter his Reader to a certain Dispute betwixt one *William Smith*, a Minister of their said inward Light, had with some of the Baptists People on that Subject, at a Place call'd *Wramby*; where, in Way of Proof of the said common Light being our Rule of Faith and Life above the holy Scriptures, he first alters the State of the Controversy from the said common Light, to Christ's promised Spirit being that Rule, according to his *Quaker* Friend's usual Practice; and then loudly cries out, O ye Anabaptists, and all other Opposers of this eternal Truth! This is the true State of the Controversy betwixt the *Quakers* and you, and if you will join Issue with us therein, you must do it as here stated at least; for Substance wherein Mr. *Thomas Grantham* his Respondent, seeing his great Deceit, as loudly cries out on the other hand; what means this mighty Rant Mr. *Ruckhill*? This is not the true State of the Controversy; it not being whether the Spirit of God be the supreme Rule and Opener of the Scriptures, but whether our common Conscience Light (you deck with the Spirit's sacred Titles) be our general Rule of Faith and Life above those holy Writings as you have asserted, with more to this Purpose, whereby as he preserved his Readers from being gull'd out of their Scripture Sense by this *Quaker* Shuffle, from one Subject to another, to hide this their Foundation Heresy, off all their Heresies from publick Discovery, so the due Consideration of this

Master

Master Shuffle of all their Shufflings, may serve for a proper Key to unlock the whole monstrous Magazine of their Deceits of this Nature, until our Superiors have Leisure to convene them to the Examination desired, in order to their more publick Detection for their Subjects more effectual Security from those their ungodly Transactions in these Respects, as well as from their numerous Perversions of holy Writ also; whereby, as they lie in Waite to deceive them, I shall present the Reader with a few Instances thereof, as follows; in order whereto, first,

Their Friend *Edward Burroughs* having in p. 47 and 105 of his publick Collectioun publish'd this most ungodly Position (as ungodlily maintain'd by *William Penn* in his Reply to Mr. *Faldo*, &c.) that no Command in holy Writ, is obliging to us any farther, than as re-commanded in us anew by the Spirit (as they call their aforesaid common Light in every Man) so in Proof thereof, you shall often hear them quote *Nehemiah* 9. 20. *Thou gavest also thy good Spirit to instruct them.* From whence they infer, that as the Light is instill'd into every Man, it must be the Spirit God there spoke of as given us and every one, for the above-mentioned Purpose.

But that of v. 30. compared with *Num.* 11. 25. *Dut.* 34. 9. 1 *Sam.* 10. 10 and 30, &c. which so evidently confutes them in both Respects, by shewing the said holy Spirit *Nehemiah* spoke of, was only given to Kings, Prophets, and other particular Persons, to instruct the People on certain emergent Occasions, and not to every one or any for that End they speak of, any otherwise, than as their Assistant in their Performance of the Duties commanded, you shall never hear them once mention. Again,

That of 1 *Cor.* 12. 7, &c. *But the Manifestation of the Spirit is given to every Man to profit with all* (i. e. as their Assistant in their faithful Performance of Scripture revealed Duties — Not to reveal them all over again in every Man. as their *Quakers* teach) you shall hear them often quote, with others of the like Import, as what they can easily twist to the Light within every one, being given them as the immediate Revealer of those Scripture revealed Doctrines over again, contrary to the Truth, and our universal Experience.

But

But that of the Apostle *Paul*, 2 *Tim.* 2. 12. exhorting his said Son *Timothy* to be strong in the Faith, that the Things he had heard of him, amongst many Witnesses, the same commit thou to faithful Men, who shall be able to teach others also ; which bearing no Proportion with the above-mention'd Position of their Friend *Edward Burroughs*, &c. you shall never hear them once mention if you were to frequent their Assemblies to the Years of *Metheusalam*.

Also that of *Rom.* 10. 5, 6. treating of the Righteousness which is of Faith, together with v. 7, 8. telling us we need not say in our Hearts, who shall ascend into Heaven to bring Christ down from above, or descend into the Deep to bring him up from the Dead, the Word being nigh us in our Mouths and in our Hearts, which is the Word of Faith the Apostle preach'd——They will make no Difficulty to quote in their Books. and preachments in way of Proof of their exalted Light within every one, being that Word of Faith we are to believe in and obey, as what will enable us to fulfil the whole Law, and answer every Demand of Justice, without which they in p. 33. of their abovesaid Friend *Edward Burroughs* Works, expressly tells us we cannot be saved.

But that of the Apostle, v. 9. next following (explaining his Meaning in those above quoted) that if thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thine Heart that God hath raised him from the Dead, thou shalt be saved : The which, they can by no Means twist to mean a Belief of their Light within, as that Word of Faith that died for us and rose again, you shall in like Manner never hear them once mention, except it be to abuse it, as their Defender *William Penn* did, p. 9. 6 &c. of his *Quakerism*, a new Nick-name, in telling us, that Faith in the History of Christ's outward Manifestation, has been a deadly Poison those latter Ages have been infected with, to the Destruction of godly Living, tho' nothing can be more conduive thereto, if the aforesaid Apostle *Paul* in 2 *Cor.* 5. 14, 15 compared with *Gal.* 5, 6, &c. may be credited, before such blind Leaders of the Blind as we have been led by in those their abovesaid most ungracious Perversions.

In Pursuance whereof, they in Favour of their Renunciation of our Lord's blessed Ordinances of Baptism with Water, and holy Supper with Bread and Wine, (he instituted to be practised by us, in Commemoration of his Death and Sufferings, until he come again the second Time in his Kingdom-state, in order to the Restitution of all Things spoken of, *Acts* 3. 21, &c. he ordered his faithful Followers to pray for) they will often quote *Collos.* 2. 21. *Touch not, taste not, handle not, &c.* (spoke with Relation to those *Moseical* Ordinances that was to perish with the using) but that of *1 Cor.* 11. 2, &c. *Now I praise you Brethren, that you remember me in all Things, and keep the Ordinances as I delivered them unto you*—— You shall never hear them once mention, tho' you should frequent their Assemblies from the Beginning of your Life, to the End of it. Nor is their thus making void by their private Spirits Perversions our Lord's sacred Doctrines and Ordinances (he by his holy Spirit in the holy Scriptures has so graciously commanded) all the Mischief that has attended their Disbelief; they have follow'd the same Courle also in their Perversion of such Scripture-texts, as they can the easiest twist in Favour of their irreverend Behaviour to their Parents and Magistrates, as well as Disloyalty to his sacred Majesty's legal Injunctions.

In order whereto, that of *Elibu*, in *Job* 32. 21. *Let me not, I pray you, accept any Mans Person, neither let me give flattering Titles unto Man*; you shall often hear them mention, in Behalf of their clownish Behaviour, in refusing to uncover their Heads, or bow their Bodies to their Parents, or Magistrates, &c. at their Commandment——Whereas that of the Apostle *Paul* *Ep.* 6. 2. together with that of *St. Peter* 1 *Epistle* 2. 17. exhorting us, *to honour our Parents as well as our Kings, &c. whom God is pleased to set over us* (and much less those of *Wisdom* 2. 10. with that of *Eccles.* 4. 7. *to reverence the grey Hairs of the Aged, and bow our Bodies to a great Man*, so consonant to the holy Antients Precepts and Precedents) you shall be so far from ever hearing them once mention as Christian Duties that ought to be practised, as that they have with no small Applause, re-printed their Defender *Elwood's* most

most audacious Refusal to join with his aged Fathers in Prayer to God, and running away from him without his Hat, rather than he would put it off at his Commandment. In Reverence to either, after he turn'd *Quaker* under Pretence that he could not join in Prayer with any such Spirits as his Fathers was, tho' their Founder *Fox* hath in his Letters to Parliament (reprinted, with others to the same Purpose, in their Relation of their Friend *Nayler's* Tryal for Blasphemy) most presumptuously claim'd such like Honours as due to them, in Reverence to their Light they call Christ within them, as they may put me to prove when they please—In like manner in Excuse of their Disobedience to our Magistrates Injunctions in what agrees not with their said darkened Light within, as directed by *G. Fox*, you shall often find them quote that of *Acts* 4. 12. *Whether it be right in the Sight of God, to hearken unto you more then unto God, judge ye*—(Spoke with Relation to their Persecutor's most unchristian Commands not to speake at all, nor teach in the Name of Jesus)

Whereas that of the Apostle *Peter* 2 Epistle 2. 13. *To submit to every Ordinance of Man for the Lord's Sake, &c.* (who had set them an Example in paying Taxes to their then King *de Facto*, whilst himself was their King *de Jure*) by no Means quadrating with their disloyal Refusal to pay their lawful Dues to buy Arms, Drums, and Colours, &c. to set forth the *Militia* (as well as their own personal Assistance on Occasion) in their King and Country's Defence, with their many other Illegalities hereafter notified; you shall in like manner never once hear them mention; of which Sort of scripture Perversions as I could fill a Volume out of their *Quaker* Books, were they not too well known to need it; so having found a small Nest of them lately publish'd often advertised, and mightily cried up by their People, as somewhat extraordinary deliver'd in way of Testimony in several Discourses by one *Thomas Story*, this last Year in their *Gracechurch-street* Meeting-house, I purpose to make some Remarks thereon in Manuscript, for the Service of such as desire the Sight thereof, as a further Caution against the gross Delusions of the said depraved Community; in the

Interim I may here present my Reader with a short Account of the great Slavery their Teachers have involved their ignorant Auditors who (as these unhappy *Israelites* that through the Simplicity of their Hearts followed *Absalom*) hath in like manner followed them to their no small Danger of eternal Destruction, for fear they should deliver them to *Satan*, for their Disobedience to their *Foxonian* Injunctions. In Pursuance whereof,

If their said Teachers tell them (as they did the Parliament in Queen *Anne's* Reign to serve a Turn) that they own the sacred Scriptures to be divine and left by inspired Men as an exact Rule of Faith and Behaviour, they will not stick to declare they believe them,

And if they on the quite contrary tell the World, as their Prophet *Edward Burroughs* did, that the Scriptures are not the Rule of Faith and Practice, nor doth teach to worship or serve God either — They believe him,

Notwithstanding if they tell them, as their Tool *John Field* did Queen *Anne* herself, for the above-mention'd Reason, that the Scriptures are the Rule of Faith and Practice — They believe him,

And if on the contrary they not only tell them, but bestow no small Pains to prove also (as their Defender *Penn* did that they neither are, or can be, the the general Rule of Faith and Life, they also believe him — Again,

If you tell them (as their late Metropolitane *G. Whitehead* did to blind the World) that Christ ought to be preached as outwardly in Heaven above, as well as inwardly in our Heart — They believe him,

But if on the contrary you tell them (as their Preacher *W. Smith* did in the first Edition of his Primer to teach Children) that they were false Ministers who preached Christ without, and bad People believe in him, as in Heaven above — They believe him,

Thus if you charge those their Ear-board Vassels with all those several contradictory Doctrines, together with that Cloud of their confused Consequents I have in my printed Charge most justly charged upon them, as the natural Effects of their Dependence of their own Measures of Light within every one as their Rule above holy Writ, there is not one in ten Thousand of those their pretended
inspired

inspired Biggots, that durst say in their Preacher's Presence, notwithstanding they do not believe them all to be divine Revelations for the Purpose aforesaid ; tho' they never so manifestly see they therein contradict themselves and one another. In further Proof of the Necessity of those their Task-master's Convention to the Examination desired, in order to free those their implicit Vassels from their worse than Egyptian Slavery under their usurped Government, as well as to preserve all others from their contagious Infection, with Relation whereto, I having occasionally review'd a most insolent Reply of their aforesaid Friend *Elwood's* in their *Quakers* Name, to the two aforesaid most judicious Petitions to Parliament, from the Gentry and Clergy of the County of *Norfolk*, and the Aldermen and assistant Justices of the Corporation of *Bury* in *Saffolk*, consonant to another also from the said County in general, for the above-mention'd Purpose, most unhappily obstructed by the way thro' the *Quakers* aforesaid Intrigues, I could not be easy to conclude those Sheets, without making some Remarks on their said Reply also, that the Reader may see what an unsufferable Height they are arrived to, under the Covert of their undeserved Tolleration ; in Pursuance whereof, I first begin with that from our County of *Norfolk*, the which, as their Replyer hath divided into several distinct Parts, I shall also accordingly attend him in my Answer, as follows ;

‘ **W** E cannot, without Resentment, take Notice of
 ‘ the great Growth and daily Increase of the
 ‘ *Quakers*, and the Mischief and Danger from thence
 ‘ threatening this Nation,

To which these Replyers, without the least Reflection upon their Society for giving the Petitioners such real Cause for their said Resentment by their Assertion p. 12. of their moderate Enquirer, that they are a People raised up of God, in whom he hath manifested his eternal Power, by which the World shall be overturned ; In Pursuance whereof—As their Prophet *Burroughs* in his Epistle to this our distracted Nation, as he calls it, sign'd by a Baker's Dozen of their then approved Friends, most presumptuously tells us, that as it is their Heirship to possess
 the

the uttermost Parts of the Earth, who are dreadful to the Wicked, and must be their Fear, the Son of God (as they call their Light within) being their King, who might command Thousands and ten Thousands of his Saints at this Day to fight in his Cause, and give them the Victory also over their Enemies, tho' they cannot as yet believe he will make use of them in that Way, they being for the present given up to suffer, with more to this Purpose (in his first Edition strangely metamorphesed amongst many others by his Editors after his Decease) they most abusively compare the above-mention'd Petitioners to those wicked Jews of old that instigated their Magistrates against Christ and his Followers, for their thus petitioning against their schismatick Sect now in this our Day; as if there was as much Danger of those innocent Christians that followed our blessed Saviour in that of theirs. As there is of their *Quaker* Sect now who hath so impudently told the World, that they waite for nothing more, then for a Command from their Light within, to cut, kill, and mortify all that stands in the Way of its Resurrection, with much more to this Purpose, as they may put me to prove when they please, in a Sense of which most ungodlily Dispose the said Petitioners have well noted, as follows;

' 'Tis observable with what restless Zeal their deluded Teachers — Ramble into all Parts of these Kingdoms.

In way of Reply whereto, after the following Words (and boldly spread their venomous Doctrines, every where attempting to shake the Minds of the weak Protestants) most disingenuously drop'd at their Break, to prevent their Readers from seeing; the Teachers the Petitioners there speak of, were such as travelled Sea and Land to proselite Children to Hell, of whom our blessed Saviour forewarn'd us: They most saucily tell them, that the restless Zeal they blame them for, renders them like the Apostles and their Followers; as if the Apostles and primitive Teachers mention'd in the *Acts* (to which they refer) was such as rambled about to spread venomous Doctrines every where, like those of their *Quaker* Friends they spoke of, as not only appears by those Words of theirs

theirs those Repliers have drop'd, but is also further confirm'd by what follows ;

‘ And as we suspect many *Romish* Emisaries under their
‘ Disguise.

Not to enlarge on every misplaced Word in those Repliers several Citations, according to their *Quaker* Method, when they want somewhat like Matter to lay hold of in their Defences ; I shall only tell them that this their abovesaid Quotation also is not fairly cited, the Petitioners Words not being (as we suspect) as they have exposed them the more smoothly to introduce their following slanderous Reflection of Uncharitableness upon them, but (as may well be suspected) and not without Reason sufficient say I, as well on Account of the rambling Practices of their aforesaid Popish Friend *W. Penn*, in this our Isle of *Great Britain*, as well as in *Holland*, *Flanders*, *Germany*, with divers Parts of *America* ; together with those of his Jesuitical Brother *Cowlisham* and other *Romish* Emisaries here in *England*, &c. under the Disguise of *Quakers* (according to their old Friend *Fr. Bugg*'s yet undetected Relation in his *Goliath*'s Head cut off) for the above-mention'd Purpose, beyond their Courage to attempt to confute him.

‘ And assuming Rules of Discipline, Powers in Matters
‘ of Religion, and Forms of Government,, repugnant
‘ to the establish'd Laws of this Kingdom, contrary to
‘ the very Acts of Toleration, and not allow'd to any
‘ other Dissenters.

In way of Reply to the well known Truths herein asserted, after they have granted the first Part thereof to be true, so far as concerns their Religion, by pleading for their said assumed Power in Matters of Church Discipline and Forms of Government amongst themselves, as their Right (which yet I presume is more than they can prove by any Law of God or Man, without the Leave of their Superiors in all those Respects I have here and elsewhere charged upon them) they deny, notwithstanding that they know of any Form of Government, Rules of Discipline, or Power assumed amongst them, that is repugnant to the establish'd Laws of this Kingdom, relating to civil Matters, nor contrary to the Acts of
Toleration ;

Toleration ; the Consideration whercof, brings to mind their great Grandfather *Becket's* Behaviour towards King *Henry* the Second ; to whom, tho' he like them was ready enough in Words to profess all Duty, Subjection, and Loyalty he could desire. In Fact, notwithstanding evaded all his Requirings that any way interfer'd with the Pope of *Rome's* Pleasure under his *Salvo honore Deo*, as those his *Quaker* Successors does all such legal Injunctions of our present most gracious King *George's* now, that any was contradicts their exalted Apostle *Fox's* Innovations, under the like Pretence of their being inconsistent with the Honour of God, as well as contrary to their Religion, tho' they be never such necessary and Christian Duties, as appears by their lawless Laws and Orders against their Proselytes Payment of their lawful Tithes and Church-Rates, for the establish'd Minister's Maintenance and Repairs of the Churches ; together with their Assessments for the setting forth the national *Militia* (as well as in refusing to personally join therein themselves on Occasion) in our King and Country's Defences ; which, with their locking, baring, or bolting their yearly Meeting-house publick Doors in their Meeting-time, whilst they keep a private one thro' a By-room for themselves to pass in and out at, strongly guarded by their Proselytes to prevent all others Entrance whom they in the least suspect to be conscientiously concern'd to detect their Corruptions ; all which, together with their numerous Prohibitions against our lawful Marriages by a Church Minister, or with any of the World's People, as they call all but themselves, amongst many others of their *Foxonian* Injunctions of the like Nature, being not only directly contrary to the Laws of the Land, but to their Acts of Toleration also, under which they shroud those their Disloyalties ; which whether they will allow or not, to be full Proofs of the Petitioners above-mention'd Assertions, I doubt not but all others will grant them to be unanswerable ones, let them pretend what they will to the contrary.

‘ Vouching in all their Actions divine Inspiration for
 ‘ their Warrant, and the Indulgence of the Govern-
 ‘ ment for their Indemnity.

To

To which, after a fruitless Quibble about the Word (All) by the way, as too large an Expression (tho' it be no more than their Apostle *Fox* and his Supporter *Penn* pretended to, as I shall prove, when call'd to it) what those Replyers here pretend to claim divine Warrant for, being only in some Things more immediately relating to the Worship and Service of their God: the which, as they undertake to make appear, is not disagreeable to the divine Testimonies——They hope their Warrant will not be disliked for being grounded on divine Inspiration.

But as it is unlikely they should produce a divine Warrant from divine Testimonies to transgress their Superiors legal Injunctions in those Christian Duties above-mention'd, according to this their Undertaking, the Reader may confidently assure himself, they will be so far from performing the same, notwithstanding when call'd to it, as that I am fully perswaded the King and Parliament in Conjunction, will find it beyond their Power to oblige them to attempt it in these and those other Particulars, we have here and elsewhere laid to their Charge if they should go about it, (how much soever they pretend to divine Inspiration as their Director.)

How apparently their Books and Principles tend to subvert the Fundamentals of Christianity, and undermine the civil Government, are sufficiently demonstrable.

Which last Word, demonstrable; those Replyers first laying hold of as a Proof of the Petitioner's Assertions above, are not yet demonstrated; makes me stand amazed at their unparellel'd Insolence herein, as well as in what they heretofore alledged in their Defence from the Petitioner's foregoing Charges of this Nature, since I have not only in those Sheets proved in some Measure the same to be all true and due of them, but refer'd my Readers also to such Books of Mr. *Lefly's*, *Fr. Bugg's*, and *G. Keith's* and my own, amongst many others of their Opponents, wherein they may find all the said several Charges demonstratively proved to be true and just, beyond their Attempts to defend themselves, as will be

more fully manifested to all the World in a way of publick Conference, whenever our Superiors may be pleas'd to appoint one for that Purpose.

In the mean while, as their most learned Defender *Daniel Phillips*, in his *Vindicia Veritatis* so expressly declares, that he finds nothing in their ancient Friend's Writings, but what he can as easily defend, as he can some Parts of the holy Scriptures (besides those several Anti-christian Principles and most seditious Doctrines most justly charged upon them in my late printed Account thereof, of which they never offered to clear themselves) I should esteem it as the greatest of Favours if they would be so graciously pleased, as to grant him a publick Opportunity to try his Skill in defending their Apostle *Fox's* Instigations to pull down the Churches in his Epistle against the high Places, as he calls them, under a Pretence of their being of the Nature of those of old, wherein *Baal* was worshiped, the *Israelites* was exhorted to demolish and tread upon; together with their old Friend *William Smith's* sacriligious Outcries, p. 93. of his general Collection against their sectarian Collegues in the Time of the Commonwealth so call'd, for their not going through with that holy Work according to their Lord's Requirings when they was about it, in telling them as follows; saying,

When you cut down one Thing, Why did you not pull down the made Churches? When you rent the Surplices and Common Prayer Book, why did you not pull down College, Ministers, &c. When you pull'd down Organs, why did you not take away Tithes from them? When you pull'd up Altars, why did you not smite *Amaleck* throughout, and not spare any Thing alive? For had you minded the Leading of God (*i. e.* their *Quaker* Light within) neither Stone, Church, nor College Minister had been this Day standing, says he. In order to which most ungodly Work, as their abovesaid Founder *Fox* and his sectarian Collegues were the first Promoters; in Pursuance whereof (besides his abovenamed Epistle) as he had also in his printed Subscriptions of his Lord's 7000 Handmaids in like Manner exhorted the Murder of the then national Ministers, and Demolishment
of

of their Churches with their very Bells also (except one in a Town to give Notice of Fire) so in Pursuance of their said sacriligious Wickedness, their Prophet *Hoggill* p. 19. of his Epistle, intituled, *The Mouth of the Pit stop'd*, most presumptuously told this our English Nation, that they can never prosper whilst those Things be pull'd down and done away : Their exalted Martyr, or rather mad Man, *James Parnell* p. 272 of his general Collection also bauls out aloud, down with them, down with them, &c. that we may not want Witnesses, what mad Work their Light will make, if it may be thus fostered under their Act of Toleration until its Worshipers be strong enough to effect it ; wherefore since those few Instances of their sacriligious Disposure (with others I have elsewhere quoted out of their yet approved Writings) will be allow'd sufficient Proofs, I doubt not, of the Truth of what the abovesaid Petitioners hath charged on them. I hope their afore-mentioned Defender *D. P.* will for his own Reputation Sake, as well as for the Honour of their *Foxonian* Sect, either make good his Word in their Vindication, or honestly join with me in disowning them, and those their sacriligious Books also, as publickly as they have spread them, as the only Means to prevent our Superiors from obliging them to that Christian Duty, by a Way not so pleasing, for the following Reason.

‘ The Publication whereof, by pretended Permission
‘ of the Government, is of most dangerous Consequence.

In order to a right Sense of the very great Truth here asserted, since the Replyers have advised the Petitioners to let our Superiors be Judges thereof, wherein as I also heartily join with them, so I desire nothing more. than that they may take that only right Method yet left untry'd for that Purpose : In order whereto, as the afore said Replyers are pleased to tell them, that the Church of *Rome* by stoping the Publication of such Principles as would not suffer her to lie snug in her deep Sleep of Darkness and profound Ignorance which she had been lull'd into ; it being a sure Maxim, that as Truth is strongest, they who have Truth on their Side, need not fear the Publication of their Principles. In Reverence to which great Truth,

As I also well agree with them, so since their great *Barkley* so plainly tells the World that they disown all such Doctrines and Practices as disagrees with holy Writ, I most earnestly desire that those of theirs we object against, may be impartially examined by an exact Comparison of the same with those transmitted us in the holy Writings, in order to their Publication by Authority in Way of Detestation, if they cannot thereby defend them, to awaken them out of their present *Foxonian* Sleep of Death, if possible also, they with their *Romish* Predecessors have too long lulled in for want of it, to the no small Danger of others Infection with their Lethargick Disposure to their eternal Destruction, whilst their said Heresies are under their gilded Coverings of divers perverted Texts and pretended Inspirations devulged by them most dangerously with the Governments Permission, by their Act of Toleration, directly contrary to their true Intentions therein I doubt not, as well as to their christian Subjects no small Dissatisfaction; of the unhappy Effects whereof, as the said *Norfolk* Petitioners hath in their abovesaid Petition so justly complained, so in a true Sense of the same, also that from the Aldermen and assistant Justices of *Bury* in *Suffolk* (in like manner most unhappily obstructed) thus truly tells them as follows;

‘ That we, considering all ancient Heresies which have vexed the Church and State, were never so formidable in their Rise and Progress as the *Quakers* are.

The Truth of which Assertion also, being so fully proved in that call'd the *Phanatick History*, and Dr. *Stillingfleet's* Idolatry of the Church of *Rome*, together with Mr. *Lestly's* primitive Heresy revived in the Faith and Practice of the *Quakers*, and the reverend Mr. *Coxen's Quaker's* Pedegree Traced, amongst many others of their Opponents Books I could remind them of; of which, as those Petitioners could not be wholly unacquainted of what was so well known to others, so I know no Cause those Replyers have to reflect as they do on their pretended Ignorance of the ancient Heresies they speak of, unless it be to cover their own, whilst they daily preach and practice them; in order to the Proof whereof,

As I have in my late Account presented the World
with

with several large Catalogues of their Agreement with Popish Enthusiasticks, as well as the *German* Rebels, and our English Phanaticks of all Sorts in their Doctrines and Practices in the Time of the Commonwealth so call'd, so I shall shew in some Measure here also some Particulars, wherein they agree in like manner with the old Hereticks mentioned by *Dorotheus*, in further Proof of the said Petitioners above-mentioned Assertion, in order whereto, as the said Author tells us,

That the heretical Gallileans, mentioned in holy Writ, deny'd the Payment of Taxes and Tribute as slavish Servitude, and blamed the Jews also for suffering mortal Men to reign over them; so since the *Quakers* refuses to pay their Tributary Tax towards setting forth the national *Militia*, together with divers others legally laid upon them, for the Maintenance of the establish'd Ministers, and Support of our national Churches. They also in their yet approved Books, loudly cry out against our Subjection to the Government of any mortal Men, not subject to their exalted Light within every one: In Pursuance of of which heretical Ungodliness,

As *Simon Magus* the old Heretick presumptuously told the Jews, that he was the Son of God that descended from Heaven to the Gentiles, so I who am of the World, call'd *George Fox*, am moved to give this forth, that I am the Son of God sent to stand a Witness against all Violence, whose Kingdom is not of this World; wherein, notwithstanding he ruled and reigned therein in Righteousness, if his Proselytes may be credited, and as the abovesaid *Simon Magus* (besides his Superscription of *Simonide Sancto* on his Picture) expressly call'd himself the Son of God.

So our Quaker *Fox* in like manner not only asserted, that he that had the same Spirit that raised Jesus Christ from the Dead, was equally with God, which Spirit as he pretended he witnessed, so in Conceit thereof he made no Difficulty with his abovesaid heretical Predecessors, to profess himself equal with God—And as *Barchiolibus* the Heretick affirmed himself to be the Light come down from Heaven to comfort the Jewish People whom he drew to Rebellion, so I am the Ligh of the World the same
that

that ever was. says this our Quaker Apostle *Fox*; in Pursuance of which Light of his, he like his abovesaid heretical Predecessor not only stir'd up *Oliver Cromwell* to carry his rebel Army to kill and slay in foreign Nations, but most seditiously instigated King *Charles's* Subjects here most rebelliously to oppose his Restoration to their Government; in Pursuance of whose heretical Absurdities of this Nature, as the said *Dorotheus* assures us that *Hermenus* and *Philetus* asserted that Jesus was not the Son of God, so *William Penn* an unhappy Heretick of our *Fox's* Order, in like manner utterly deny'd in the *Quakers* Name, that the outward Person that suffer'd without the Gates of Jerusalem, was not properly the Son of God.

And as the abovesaid *Himenus* and *Philetus*, with *Cerden* the Heretick, expressly affirmed that the Resurrection was past already—Which Resurrection, our *Quakers* say, they have also already witnessed, and therefore looks for no other Coming of Christ for that Purpose, then what they have already witnessed within them in Proof of their Agreement therein with the old heretick Faction. In Pursuance whereof, as *Ebion* the Heretick not only thought Faith alone did not justify, he expressly affirmed that the corporal Observation of the Law was necessary for that Purpose.

So our *Quaker* Hereticks not only agrees with those *Ebionites* concerning Faith, but their Prophet *Burroughs* also expressly affirms, that except we fulfil the Law and answer every Demand of Justice therein, we cannot be saved.

And as there was a Parcel of idle Monks whom *Dorotheus* tells us the Devil had possessed that asserted, that the Body of Christ in the Sacrament, did neither Good, or Harm; and that Baptism was to no Purpose.

So there not only was, but still is, a Parcel of ignorant *Quakers* amongst us, whom the Devil in like manner possessed with an Opinion, that the Subject Matter of the Sacrament with Bread and Wine, is useless, but to assert also that the other Sacrament of Baptism with Water the Apostle practised, was neither commanded by Christ, nor ought to be practised by Christians. In Pursuance whereof,

As *Priscilianus* the Heretick asserted that the Soul of
Man

Man was of one Substance with God himself, and as such came down from Heaven in us; so as it is no Wonder to me, it ought to be none to others, that *G. Fox* our *Quaker* Apostle, who was led by the same evil Spirit that possessed the said Hereticks, should also be led thereby into the same Opinion concerning the Soul of Man with them; amongst many other of their old Heresies of the Nature of those above; the subject Matter of all which, I am ready to prove in a publick Way by Evidence, whenever properly call'd to it, in Defence of the Truth of the Petitioner's abovesaid Assertion.

' Being in their clandestine Constitutions, opposite to
' the Condition of our established Polity.

In Way of Answer whereto, those Replyers, as deceitfully as falsely, thus returns—That what they mean by clandestine Constitutions we know not, no more than what by the Condition of their established Polity; but this we know, that as we have nothing which we call Constitutions, so nothing done in a clandestine or private Way amongst us, &c.

Whereas they not only know well enough, I doubt not, what the said Petitioners mean by clandestine Constitutions, as well as by that established Polity they spoke of, whatever they hypocritically pretend to the contrary. Since as the Reader may find several hundreds of their said clandestine Constitutions from *p. 266.* to *p. 293.* of their Apostle *Fox's* select Epistles commonly call'd Orders of that Imposter's private devising, and privately confirmed in their yearly Meetings, with their publick Doors lock'd, bar'd, or bolted, as so many Laws to govern their People by, as their Friend *Elwood* calls them in his Return to *George Keith* on that Subject; which, tho' not commonly divulged amongst themselves for Reasons best known to their Enacters, yet that they have such amongst them notwithstanding of far more Force with them, then those enacted in Parliament. They first taught me to know by sorrowful Experience, with which I being unacquainted in the Cases of Marriage in some Respect, notwithstanding my frequent Attention at their monthly and quarterly Meetings as their Writer, as well at their yearly Assembly at certain Times also by Virtue of my Deputation

tion for that Purpose, as well as by my Priviledge, as their Overseer of their own Appointment: yet so it happened notwithstanding, that when I went from my Habitation in *Lincolnshire* near a hundred Miles to *London*, to publish my Intentions of Marriage with my elected Spouse there the first Time in their Meeting of Discipline according to our Country Method, I found myself unexpectedly refused that Favour by their Members, under Pretence of its being *George Fox's* Order, that I should first publish the same in our monthly Meeting at Home, which I being wholly unacquainted of, on account of the Privacy of their alledged Order, as well as its Inconstancy with our Country Method as I told them, yet all would not perswade them to permit my said first Publication amongst them, but back the said hundred Miles was I obliged to return to publish first at Home, which when I had done, and returned the said hundred Miles over again to *London*, still found myself never the better, for want of our monthly Meeting's Certificate of my Clearness from all others in that Way; which tho' not practicable for them to give me the first Publication as I told them on account of the Months Time they had allowed them to make Enquiry thereof by our Country Orders. All I could say, notwithstanding, would by no means prevail on those our tender-hearted Brotherhood of *London* to permit my first Publication amongst them, till I brought them the said Certificate they insisted on according to their *Foxonian* private Constitution aforementioned, but back the said hundred Miles was I returned again; the which? when I had finally obtain'd and went up with it the said hundred Miles over again, I still found myself never the forwarder, thro' our Metropolitane *George Whitehead's* Obstruction, untill I had made away a certain Manuscript I had wrote in Reply to a Defence of his of another of their Orders, for want of his Abillity to confute it: On account of which Imposition of his, I was still returned the said hundred Miles back again to burn the said Manuscript before one *Thomas Robinson* a Vassel of his in our Parts, who had Order to see it consum'd, as he did accordingly, to my no small Trouble in transcribing it in the Interim, to ferrit this our Master In-

quister

quifiter with, as I did the Day after my Marriage in their Monday's Meeting, to his no small Shame and Confusion ; notwithstanding, as I had the said hundred Miles to trounce over again, before I could be admitted my Propofal thereof the first Time amongst them. To honour this great *Fox's* many fork't Infallibilities, the which, when I had done, I had still the said hundred Miles to ride over again for my second Publication there, unless I would stay a Month longer in *London* for that End, then my Concerns at Home would conveniently permit me ; by all which, as their Brotherhood may see, what Slavery they have exposed themselves to by their Rejection of the established Laws and Orders of our *English* Church and State, thro' their Subjection to the far more rigorous ones of those their usurping Taskmasters, so I hope they will not only own what I have here alledged to be a sufficient Proof that they have such Constitutions enacted amongst them, as is directly contrary to that established Polity The aforesaid Petitioners acquaints our Superiors of, directly contrary to those Replyers Assertion, but be so wise, as to shake off those their *Foxonian* Fetters also as I have done before them, with all the rest of that Imposter's most dangerous Corruptions in Doctrine, Discipline, and Practice, of which, I have heretofore in my publick Charge of twenty Particulars, &c. so carefully forewarn'd them, and those Petitioners in Substance also reminded them, unless they find themselves able by the holy Scriptures to defend the same, with what immediately follows :

‘ And in their Principles of Faith, Anti-christian.

The Truth of which Charge, if any want further Evidence of, then is contain'd in those Sheets, they need but peruse *Fr. Bugg's* Folio, together with his *Pilgrim's Progress*, and *Mr. Lesley's* Defence of the Book, stiled, *The Snake in the Grass* ; together with *G. Keith's* several Narratives, and the *Norfolk* Clergy's Principles of the *Quakers* shown with the reverend *Mr. Coxon's* late Books against them, or any of them, and there find enough of their Corruptions, to surfeit them from ever being *Quakers*. In the Consideration whereof, I must tell those Replyers, that it had much better become them to have discharged
I
themselves

themselves of their several Charges at the several Conferences offered them at *London, Norwich, Bristol, and Westdearham, &c.* had they found themselves able, according to the Apostle's Rule, *1 Pet. 3. 15.* then most imperiously to compare their infamous Cause with that of our *English Protestant Church*, Bishop *Jewell* so honourably defended against *Harding* the Jesuit as they have done, tho' the same therewith bears not the least Proportion, since instead of their owning all wrote in the holy Scripture concerning Christ, with Respect to his Conception, Birth, Doctrine, Sufferings, Death, and Burial, &c. as the Ground of their Claim of a Share in the Bishop's Defence abovementioned, let the Reader but peruse Mr. *Lestry's* abovesaid Defence against *Whithead's* Antidote, &c. and he will there find fully proved, they own never a one of those Articles in that true scriptural Sense all other profess'd Protestants understands them, beyond their Attempts to confute him, whereof they are not more sensible of their Inability to effect, then we are of their want of Honesty to condemn what they cannot defend in those Respects, as well as in what next follows:

‘ Of Government, Anti-monarchical.

To which just Charge also, after those Replyers hath as scurrilously as causelessly reflected upon the Petitioners, after their saucy Method, as taking this Arrow also out of the Papists Quiver against Protestants, as if their schismatick Sect were such as the aforesaid Bishop defended, then which, none that goes under that Character, can be more unlike them; since as I never read, that those of the established Church gave that of the Papists any Cause, to shoot their Arrows upon them for their Denial of monarchical Government, as those Replyers suggest, so they had no need to go to their Popish Quiver for Arrows to wound themselves thro' the Sides of the said established Church, they having furnish'd us with enough of their own for that Purpose, as the Reader will find, if he please to compare *p. 8, &c.* of their *Fox's* several Papers re-printed *Anno 1660.* with *p. 244.* of his Profelite *Ed. Burroughs's* collected Works, in the first of which, as their said *Fox* plainly tells the World, that all Kings and Emperors sprung up in the Night of Apostacy, since the Apostles Days

Days amongst the false Christians, they ought to live upon the Heads of Kings, such being no better then Traitors to Christ that would have an earthly King to reign—Whom the Cave *Joshua* put those of the *Canaanites* in, was a fit Place for, with abundance more of the like Anti-monarchical Dotages, in order to stir King *Charles II.* Subjects up to oppose his Return to his Government of those his Kingdoms, as he did a few Weeks after, to the no small Disappointment of their exalted Kingship of their *Quaker* Light within every one—In Pursuance of which Anti-monarchical Principle of their said Founder *Fox*, his Partoner *Burroughs* notwithstanding in his above-mentioned Page falls in with him, in telling his Reader, that as the Spirit of the Lord was vexed—He was risen to overturn Kings, Princes, Governments, and Laws, for there should be no King ruling but Jesus, nor no Government of Force, but the Government of the Lamb (meaning their *Quaker* Light) with much more to this Purpose; for which, tho' their Lord was arisen now nigh eighty Years since, if he prophesied truly, yet nothing of those mighty Wonders he speaks of, are as yet effected, besides proving the Truth of the Petitioners above cited Assertions, and those their *Quaker* chief Pillars, with their Approvers, a Pack of most detestable false Prophets, and most grossly deluded Imposters herein, as well as in what next follows:

‘ In Point of Doctrine, Anti-scriptural.

The Truth of which Charge being so fully proved in Mr. *Lesley's* aforesaid Defence, as well as my late printed Account of their said Doctrines also, beyond their Courage to attempt to defend themselves; we need say no more here, or elsewhere in Writing, until they have discharged themselves of what we have already said on this Subject, for which I believe they will take Time enough; in the Interim, as those Replyers hath, notwithstanding upon this Occasion so boldly pretended, that they are ready to prove every Doctrine they hold, by and from the Scriptures—Tho' we have seen somewhat of their way of proving thereby, in their dropping their explanitary Parts, that they may the more indiscoverably pervert what they quote to their Purpose; yet as some of their Doctrines

we have laid (and yet hath more fully to lay) to their Charge, are so manifestly contrary to holy Writ. as that they will be hard put to it, I am perswaded, to pick any Texts to favour them in any Sense, in the Opinion of any impartial Persons, in a way of free Conference, as that I should esteem it as the greatest of Favours, if our Superiors in Church and State would be graciously pleased to let them have a Tryal of Skill before such, as they may think good to depute for that Purpose, being fully perswaded that for all their pretended Readiness they would so noise them with their clamerous Outcries of Persecution therein, as heretofore, thro' a Sense of their Guiltiness, as that they would find it a Matter of no small Difficulty to oblige them to that necessary Duty; in order whereto, tho' they may possibly have more than ordinary Concerns on their Hands at this Time, with Relation to our national Tranquility to require their Attention; yet as one Soul's Deliverance from their *Foxonian* Vassalidge, is of more real Value, in my Esteem, than a thousand Worlds, and much more so many thousands as are already, or hereafter may be liable to be deceived by their Teacher's anti-scriptural Doctrines, notorious false Prophecies, and most seditious, as well as sacrilegious Instigations, to the Nation's Disturbance, of whom our blessed Saviour hath in *Mat. 24. 24.* so expressly forewarned us (since the Widow of *Zerephath* could not reasonably have expected to have her Barrel of Meal and Cruse of Oyl made so lasting as it was, had she not made the Lord's Prophet a Cake thereof, in the first Place, before she made another for herself and Son) so I must needs confess, that I cannot see any such Ground of Hope they can have of that happy Success in their domestick Transactions or Negotiations we wish for, until they give God Almighty his Due in the first Place, with Respect to those of Religion, according to the afore-mentioned Petitioners (most unhappily heretofore obstructed) Requests, as well as those Replyers pretended Readiness to answer the End of them, in the mean while if any want to see more Proofs of the above-mentioned Charge than is contained in the Books above refer'd to, I further recommend them from p. 46 to p. 52 of *Fr. Bugg's Pilgrim's Progress*

Progress from *Quakerism* to Christianity, wherein I doubt not they will find such as will be to their more full Satisfaction therein, as well as in what here next follows:

‘ And in Principles, illegal.

The Truth of which Charge also, if any want further Proof of then is exhibited Chap. 10, &c. of *Fr. Bugg's Pilgrim's Progress* aforesaid, they need but have Recourse to their yearly Epistle *Anno 1666*, signed by *G. Whitehead*, *John Whitehead*, and divers others of their chief Teachers, wherein they not only declare that the Spirit and those who are join'd to it who stand not in Unity with the Ministry and Body of their Friends, have not any true spiritual Right or gospel Authority to be Judges in the Church, so as to condemn them or their Ministry, &c. (how legally soever authoriz'd by the State) but most illegally tell us, that if any Difference arise in the Church, amongst them that profess to be Members thereof, they declare and testify, that the Church (meaning their own Sect with what they call the Spirit of the Lord) have Power without the Consent of such who dissent from their Doctrine and Practice. to hear and determine the same, with more to this Purpose; by all which, as they wholly exclude our English Government for having ought to do with them, so they by the same Reason place themselves in their State and Station, holding their general Councils in the View of the Nation, with their publick Doors lock'd &c. where they enact their own private Laws contrary to those of the Nation, the which, as it is more then the Bishops of the established Church have Power to do, so themselves p. 80 of their West answering to the North, hath expressly own'd the same to be Treason; in Pursuance of which usurped Authority, notwithstanding they have not only enacted Laws and Orders against their Peoples paying their due Tythes and other Church Dues and Duties directly contrary to the Statute of King *William* and Queen *Mary* enacted *May 24, 1698*, but in their several Papers subscribed by their *Fox's* seven thousand of their Lord's Hand-maids, as he calls them, plainly told the Parliament, that as by their enacting Laws for the due Payment of their Tythes, &c. to the national Ministers, they did but spoil many idle Men that
would

would not plow, dig, thrash, and mend Hedges ; so if they did not take Counsel of the Just (as they call'd themselves) in taking them away from the Priests, they should not sit; so insolently has their Light within exalted them above the State, and so maliciously has it set them against the Church, as that nothing less than starving their Ministers by taking their Tythes away will serve their Turn, tho' was the noble Stand they have for many Years made against their growing Heresy as well considered by them, as it is well known to me, they would with me own, they above all others deserved them, in Behalf of their illegal Detention; whereof, as those their Replyers hath nothing to say in their Defence, but what their aforesaid Great-Grandfather *Becket* said long before them, in Defence of his Disloyalty to King *Henry* afore notified, so such as will not acknowledge what I have here alledged to be a full Proof of the Petitioners aforesaid charge upon them, would hardly be convinced of their Guiltiness, if an Angel should descend from Heaven for that Purpose.

‘ Having their weekly, monthly, quarterly, and yearly
 ‘ Meetings which we cannot but reasonably believe tend
 ‘ not only to the Subversion of our Laws, but our Re-
 ‘ ligion also, to us of greater Concern then our Lives.

Tho' this, with all the rest of the Petitioners Charges, are so fully proved in *Fr. Bugg's Quakerism* exposed to publick Censure, as not to need my saying much more to here, in Proof that they have such Meetings of all Sorts of the Tendency they speak of, in the last of which they give forth their Orders to the first not to pay Tythes, Church Rates, or *Militia* Dues injoyn'd them by the Laws of the State, as well as to raise Monies to support their Itinary Preachers in their Travels here and beyond Sea for the Propagation of their Schism, &c. towards which, their Collectors have had several Times twenty Shillings a Time of me, and of some, much more, according to their Abilities, as much as they are against the Supportment of those of the English Protestant Church; notwithstanding all which, together with that large Cloud of Instances of this Nature recited from p. 23, to p. 34 of the aforesaid *Pilgrim's Progress*, &c.

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in further Proof of this Charge, so great is those Replyers Impudence, as to tell the Petitioners, that to believe is one Thing, to believe reasonably is another; as if they had no Reason to believe what hath been so often asserted and proved beyond their Courage to attempt to defend themselves, wherefore, that none may be misled for the future by such *Quaker* Quibbles, as those of the Replyers, I shall here also present my Reader with a few of those many Instances that hath been so often alledged by others, in Proof that their abovesaid Meetings not only tend to subvert the Laws and Religion, but to endanger our Lives also, if not timely prevented. In order whereto,

As their Founder *Fox*, p. 18, 19, &c. of his News out of the North, as he calls it, taking occasion to treat of their exalted Light within as their only Deity, most presumptuously tells the World, that their Lord, who is powerful, is coming in his Power to execute true Judgment upon all you Judges, and to change all your Laws; ye Kings and all ye Rulers, must down with all your underling Officers, as Arms of this great Tree of Government, which the Fowls of the Air hath lodged under must be cut down with the same Power that cut off the King (*i. e.* *Charles* the First) with much more to this Purpose. In Pursuance whereof, his Proselite *E. Burroughs* p. 67, &c. of his yet highly approved Works, thus cries out aloud to their *Quaker* Faction, as follows, saying,

Put on your Armour, gird on your Sword, lay hold on the Spear, and prepare yourselves to Battle; for the Nations doth defy our God, saying in their Hearts, who is the God of the *Quakers* that we should obey his Voice. Sound an Alarm, make their Ears to tingle; our Enemies are whole Nations—A rebellious People that will not come under our Law, nor have our King to reign, but despise his Law and his Statutes—Cut down on the Right Hand, and slay on the Left, and let not your Eye pity, nor your Hand spare, but wound the Lofly, and tread under Foot the Honourable of the Earth; give unto the great Whore double into her Bosom—Give her Blood to drink, and dash her Children against the Stones. Lay waste fenced Cities, tread down their high Walls—Your Captains are mighty Men, and your Laeders are
skill'd

skill'd to handle the Sword—Arise Worm *Jacob* and fear not, but thrash the Mountains to Dust, ye Lambs of my Father ; (*i. e. Oliver's Red-coats*) the Camp of the Lord's Host wait to fulfil his Will, and cursed be he that riseth not up to the Help of the Lord against the Mighty, with abundance more in the above-mentioned Pages ; together with p. 111, and 244 of his said *Quakers* approved Collection to this Purpose, by which Whores, Children, Stones, fenced Cities, high Walls, and Mountains, our grand Deluder *G. Whitehead* p. 15. of his *Rambling Pilgrim*, most hypocritically would persuade the World, they only mean spiritual Children, Stones, Walls, fenced Cities, and Mountains, under Pretence of its being unlikely they should thrash outward Mountains (some of which were a Mile or two high) to Dust, to make them easy, until they have Strength enough to make them feel the contrary ; the which most notorious Deceit of his, as their Friend *Ambrose Rigg* hath in a marginal Note p. 7. of his Epistle to their whole Flock notably detected, in assuring us, that by the Word Mountains, they mean the Kings of the Earth, so our old Friend *G. Keith* hath more fully confirmed the same, by the Tyranny they exercised on him and others of our King's Subjects in *Pensylvania*, as an Earnest of what our Superiors might expect also, as their Government advanced, in a true Sense whereof, that of ours timely took that they had obtain'd there from them, whereby their further Proceedings in those their ungodly Purposes hath so far hitherto been happily prevented, as I hope it will also be by our present Superiors for the future, according to the Petitioners concluding Part of their Prayer above-mentioned, concerning which those Replyers thus tells us,

Tho' that of *Norfolk* speaks the more modestly, as it prays the House of Commons to take these Things into Consideration, that their said Principles and Practices may be strictly examined and censured, or suppress'd, as they shall appear to deserve, and as in their great Wisdom shall seem expedient, with whatsoever Tenderness to the Persons or Estates of those People, &c. yet as it is hardly to be conceived, say they, how Principles and Practices where divine Inspiration is vouch'd for Warrant thereof,

can

an be suppress'd without exercising great Cruelty upo the Persons or Estates of those whose Principles and Practices they are ; so if the Prayer of the other Petition from *Bury* may pass for a Comment upon the *Norfolk* Text, where they humbly pray the timely Consideration of their Jealousies and remove their Fears, if not by totally suppressing, yet at least by preventing their Growth and Increase amongst them, they thus take for granted,

That if their *Quaker* Religion be allow'd as dear to them, as the Petitioners say theirs is, there is no way to suppress them, but by cutting their Throats, or knocking out their Brains. That a few jealous-headed Aldermen of *Bury* (as they reproachfully call them) may swim thro' a Sea of Blood in their Destruction ; with more to this Purpose, in Answer whereto, I must tell them,

That as I have shown much more Danger to attend their present Indulgence as they use it, in Pursuit of their pretended Inspirations of their exalted Light within every one from their coming into the World, (they most falsely call God's promised Spirit) than there is of those they causelessly amuse our Superiors with in their Suppression, so if they will but have Patience whilst I have taken some Notice also of their Reply to the concluding Part of the said Petitioner's Prayer, I shall, for old Acquaintance Sake, not omit to tell them of a Method, that I perswade myself, will not only cure them of their present *Foxonian* Itch, but, by Degrees also, finally suppress their troublesome Faction as duely followed, without either of those direful Effects they seem so afraid of: In the Interim,

Tho' I own the Generallity of their Hearers are like *Aesop's* frozen Snake, so frozen up at present against all War defensive and offensive, thro' their *Fox's* loud Outcries against them upon King *Charles* the Second's Restoration, to save his and his Partners Necks from what they deserved for their treacherous Writings and Practices against him, as to conclude I wrong them and their Principles most grievously in those my Representations of their Doctrines above-mentioned : but as their Friend *Burroughs* hath so plainly put in a *Caveat* for their old war-like Transactions again, when the Spirit moves them to

it, by telling us in his yet undisown'd Epistle to this our distracted Nation (as he calls it) that as it is their Heirship to possess the whole Earth, the Lord might command Thousands and ten Thousands of his Saints at this Day, to fight in his Cause, and give them the Victory over all their Enemies, tho' they cannot as yet believe he will make use of them in that way, they being as yet, and for the present, given up to bear and suffer; with much more to this Purpose, nothing of which, as their *Quaker* Friends could hitherto be brought to disown; it can be no Wrong to them to suspect, that if their present frozen Souls should be once thawed again by the enthusiastick Flames of another such *Oliver* as their old one, we should find their Light within throw its Fire, Arrows, and Darts without, as furiously as heretofore: In Justification of this my Christian Caution against it and them, until they publickly disown those Books of theirs, wherein those bloody Instigations are contained; the which, tho' they are so far from at present, as to refer no them in their late Collection of the Titles of those they approve of, as wrote for the Truth Sake, that we may have Recourse to them as such upon all Occasions; yet as I have not forgot the Promise I made them above, I next descend to recite the concluding Part of the Petitioner's Prayer, in order to it, wherein I wish they may have the Grace to join with us as follows;

‘ That the true Christian Religion may be preserved from
 ‘ Popish Superstition; and unpolluted with enthusiastick
 ‘ Innovation: That our Posterity may untroubled live,
 ‘ by their early Care of our Laws and Liberties,
 ‘ and we enjoy the wish'd for Happiness of a peaceful
 ‘ Life.

To which Religious Request, notwithstanding those Replyers are so far from joining at present, as that they most undutifully shew their Aversion, by telling its Authors.

That it is strange they should fear the Christian Religion should be polluted with Popish Superstition by the *Quakers*, who of all that go under the Protestant Name, are generally acknowledged to be furthest removed from them, and most averse to them, &c. Wherein how much
 soever

soever the Generallity may have been misled in these and other Respect concerning them, by their Thou's and Thee's, with their other Singularities intermix'd, and their loud Preachments up of Holiness, Righteousness, Infallibility and Perfection above all the rest of the Christian World, as if they hoped to gain Heaven by their own Works, whilst the only Worker of Works our blessed Saviour *John* 6. 28, 29. recommends to us, as what only and alone, gives Acceptance with God, is by them in its true Sense wholly neglected; so as I have in those Sheets disproved in some Measure the general Opinion they so boast of, both by their Popish Principles and Practices, the Foundation whereof being their Light within from their Creation, is so far from leading any that depends on its Conduct unto eternal Life, as that it rather shews itself to be that Tree of natural Knowledge of Good and Evil, of which (instead of every Word that proceeds out of the Mouth of God, transmitted us by holy Writ, that only gives us eternal Life) our first Parents unhappily fed to Death, as their *Quaker* Followers and their Partakers will, that lays not timely Hold of God's blessed Promise by Faith in his only begotten Son Christ Jesus, who died for them without the Gates of Jerusalem (as their exalted Light never did that I ever heard or read of) the due Consideration whereof, I sincerely recommend to them, and proceed to the Matter of my Promise above-mentioned. In order whereto,

After their great Defender *W. Penn* p. 133. of the first Part of his late collected Works compared with p. 1, 2. 31. of his great Case of Liberty, hath sorrowfully complained to our Superiors of its being their great Unhappiness, that they have not been hitherto known as they are, under Pretence of there being no Reason that they who evermore desire to be unvail'd to God, should abscond themselves from Men, he cries out in their *Quaker* Name, Grant us a free Conference about the Points in Question, and let us know what are those Laws essential to Preservation, that our Opinions carry an Opposition to, since could we but once obtain the Favour of such Debate, we doubt not to evince a clear Consistency of our Life and Doctrine with the English Government, who chearfully

offer ourselves and Principles to their narrowest Scrutiny and most prying Search, with much more to this Purpose, Consonant to their Prophet *Burroughs* Preface to his collected Works, &c.

Wherein as I heartily join with them in those their Christian Prayers to our Superiors now to grant them their judicious Petitions in the first Place, that if the Issue thereof should unhappily come short of its expected End in their acknowledged Conviction of those numerous Errors they stand charged with all, in those unanswered Books and Pages I have given them an Account of, then with Submission to our Superiors better Judgment, what I in the next Place think proper is, that such of their Teachers and Writers as remains obstinate in their Heresy after the said Means used to reclaim them, be carefully convey'd on the Backs of Asses from the *Convocation House* (or other Place of Audience) to some convenient Apartment, in or about *Moore-Fields*, where they may be more leisureably discoursed with by such conscientious Christians, as find themselves disposed to try if they may have the good Hap to reduce them from their present *Faxonian Delirium*; whereby, if after all their Christian Labours to cast those evil Spirits out that at present possess them, all Hopes should fail them; the last and only Method that still remains to be try'd with them, is (that prescribed p. 51. of Esq; *Prinn's* Treatise, intituled, *The Christian Magistrate's Authority to punish Idolatry, Apostacy, Heresy, Blasphemy, and obstinate Schism* proved by holy Scriptures) to brand them in their Chins and Foreheads, and then turn them out as Incurables, that every one may see the same, and avoid them, as those raging Waves and wandering Stars, the Apostle *Jude* tells us, the Blackness of Darkness is reserved forever, if not prevented by their true and timely Repentance. Which cautionary Marks as imprinted by a skilful Operator with an Instrument warm enough, may be so far from furnishing the above-said Petitioners with such a Sea of their Blood, as may be sufficient for them to swim in, according to those their Replyers fears, as that they in all Probability may not afford them so much as one single Drop for that Purpose. The which, as annually renew'd on them and their Successors

cessors in their yearly Meeting-time, I make no Doubt, with God's Blessing, but that they would finally obtain the Effect desired, without the least Danger of their Lives or Estates either, to the aforesaid Petitioners, as well as the rest of their true Friends full Satisfaction; concerning which most provoking Sect of Schismatics,

Tho' ever since divine Providence hath, thro' my more impartial Perusal of holy Writ, (together with Dr. *Martyn Luther's* Christian Comment upon the Epistle of St. *Paul* to the *Galathians*, and the right reverend the Lord Bishop of *Litchfield* and *Coventry's* most excellent Vindication of our Saviour's Miracles against *Woolston*, with some other Protestant Authors) been fully convinced of the absolute Necessity of my true Faith in Christ their Author, as well as sincere Obedience to his gospel Doctrines and Ordinances as my reasonable Duty, without the least Dependence on my Subjection to my own common Conscience's Light for my eternal Salvation, according to their *Quaker* Exhortations, how useful soever, to lead to Christ by its condemning Quality on every real or imaginary Occasion; so tho' I have for some Years last past experimentally found their chiefest Preachers and Defenders to be the worst Sort of Knaves by their Speaking (as well as Writing) one Thing, when by their Actions, &c. they have made appear they mean quite another; yet could I never have imagined, that they who never yet suffered the Value of one single Penny for Christ's Sake, or his gospel Doctrines and Ordinances, should be at so much Charge and Pains, as they are now about, to prove themselves a Pack of Fools also, by printing their long threatned Chronicle in Form of a Martyrology in three large Volumes of their just Sufferings as evil Doers, for that Imposter *G. Fox* the Journeyman *Shoe-maker's* Sake, and his Anti-scriptural Innovations; for which I am told by one of their Brotherhood, that upwards of Seven Thousand Sets are already subscribed for by their Profelites, in order perhaps to make good ther Prophet *Burroughs's* Assertion p. 273. of his general Collection, that they were greater and more unjust also in many Respects, than in the Days of Christ or his Apostles, or any Time since, under Pretence that what was done to Christ or his Apostles, was chiefly done

done by a Law, and in great Part by the due Execution of the Law, whereas they had in some Respects suffered without Law, with more to this Purpose, in order to render our Superiors in others they mention, no better than persecuting *Herod's*, *Pilates* and *Nero's*, whom they most insolently call the Beast that carries the Whore, on account of their enacting Laws for their Payment of their Tythes and Church Rates for the Maintenance of the Protestant Ministry and upholding their Churches, as well as the Ministers for their Prosecution of those Laws so enacted, a Pack of bloody *Bonner's* Stories and *Winchester's*, under the most scandalous Characters of decimating *Simonians*, Cut-purse Generation---Impious Cheats, Mountebank Priests, apostate *Julians*, and such proud *Hammons*, as deserved to be hanged, with abundance more of the same Nature plentifully bestow'd on them, from p. 52, to p. 83. of their aforesaid *W. Penn's* late collected Works, of which they are so far from manifesting the least Sign of Repentance (for all the Favours our Superiors have done them by their Act of Tolleration) as that if the second and third Volumes of their Martyrology be like the first I have seen; their chief End will be found to perswade the World they most justly deserve them, the which I am not wholly without Hopes the abused will take Care to prevent, by joining with the afore-said Petitioners, &c. in requesting their Convention before our Superiors, in order to their Defence or publick Condemnation of the same, with the rest of their Errors, Heresies, and Blasphemies, they stand justly charged with, by burning the Books wherein they have thus abusively aspersed them, unless they can by the holy Scriptures defend them, according to their numerous Undertakings, who am, notwithstanding, their assured Friend in all Christian Services in my Power whilst,

*Heretofore of Sleeford in
Lincolnshire, now of
Lynn-Regis in Nor-
folk, at present (on Oc-
casion of Business) in
London.*

Henry Pickworth.

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